

TEN  
SERMONS  
PREACHED BY  
MAISTER HENRY  
SMITH.

And published by a more perfect copie  
then heretofore. With certaine Prayers of  
the same Author hereunto annexed.



LONDON,

Printed by *Richard Field* for *Robert Dexter*, dwelling in *Paules Church-yard*, at the signe of the *Brasen serpent*. 1596.

TESTIMONY  
PREPARED BY  
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TO THE RIGHT NOBLE  
LORD, THE LORD EDWARD

Earle of Bedford, grace and peace  
from the Lord.



*A*s the litle Bee gathereth not honie for her selfe  
alone, but for others: so right Honorable, I am  
bolde to present your good L. With my choyse, The choyse.  
my Care, and the Issue. The first your honora-  
ble selfe, and in this, as you are the hope of the  
reniuing of your vnderstanded noble grand-father  
and father: so my heartie well-wishings (together with the  
prayers of all the goodly) is, that what the Almighty here gra-  
ced them with, in you may bee redoubled. The second is, the The care.  
fountaine whence the first had his stream, and being in mee  
(as a member of the Church) what I wish to the same assured  
assemblie of Gods people, I leave to the alone determiner of all The issue.  
controuerxies whatsoeuer. The last I commend to the onelie di-  
rection of the Lord. Now as the faithfull disposer of Gods truth,  
was a man linked vnto mee in assured friendship whilest hee li-  
ued: so I hauing with care long sithence collected these his Ser-  
mons together, doe now wish singlenesse of heart present the  
same vnto your Lordship, and therewith am prest to performe  
all such duties to your Honor, as God shall enable me vnto, both  
in prayer for your health, and increase of Zeale to the mainte-  
nance of his poore flocke, which I hope is the onelie ayme and  
end of all your honorable purposes. Thus with all other graces, I  
most heartilie desire that father of light to enrich you in  
this life, and after this to blesse you with im-  
mortalitie in that place of  
rest for euer.

Your Lordships to com-  
maund W. S.

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Two sermons of the song of *Simeon*.

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The full name of the

Man of Christ

The Prince of the

The Prince of the

The Prince of the

The Prince of the

The Prince of the

The Prince of the

# THE SWEETE SONG OF OLD FATHER SIMEON, IN TWO SERMONS.

Luk. 2, verse

29 Lord now lettest thou thy servant depart in peace according to thy word;

30 For mine eyes haue scene thy saluation,

31 Which thou hast prepared before the face of all people,

32 A light to be reuealed to the Gentiles, and the glorie of thy people Israel.



His is the sweete song of old father Simeon, wherein is set forth the ioyfull and peaceable death of the righteous, after that they haue embraced Christ Iesus with heart and minde vnfainedly as hee did, seeing their death is to be the beginning of a better and more ioyfull and pleasant life then the former.

But before we proceed further in it, let vs heare a little of that which went before. The Euangelist sayth, verse 25.

And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and wayted for the consolation of Israel, and the holie Ghost was vpon him. And a reuelation, &c.

Simeon feared God. Religion may well be called feare, for there is no religion, where feare is wanting: for the feare of the Lord is the beginning of wisdom, & this priuiledge hath God giuen to those that feare him, that they neede to feare nothing else.

And waited for the consolation of Israel.

Simeon also waited for the consolation of Israel, vntill he had embraced in his armes, him whom hee so long longed for to see and feele. How many wayters bee there in the world? yet few wayt as Simeon did, but some wayt for honors, some for riches, some for pleasures, some for ease, some for rewards, some for money, some for a deare yeare, and some for a golden day as they call it: but Simeon wayted

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and expected with many a long looke, vntill hee had seene and embraced Christ Iesus, the light of the Gentiles, the glorie of Israell, the saluation of all that with a faithfull and zealous affection and loue doe waite for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not alreadie waited, neither embraced him as *Simeon* did.

*And waited for the consolation of Israell.*

Faith in all afflictions doth lift vp her head, wayting, in assured hope, beyond all hope, and seeing the cloudes scattered ouer her head, yet shee is euer comfortable to her selfe, saying, anon it will bee calme: and although all the friendes in the world doe faile, yet it neuer faileth nor fainteth, but euer keepeth promise in that which by the veritie of the spirit of God is assured, vntill her ioy be fulfilled. *All are not Israelites that are borne of Israell. Simeon was an Israelite in dedde, for he waited for the Messias from God with patience and expectation: so the spirit of God dwelleth alwaies with them which alwaies say, Thy will be done.*

Rom. 9. 6.

26 *And a reuelation was given him.*

If we waite as he did, the spirit will assure vs as it did him, that we shall see God before we dye: and they that long in faith to see the ioyes of heauen, the spirit assureth and promiseth faithfully vnto them, that they shall see it.

27 *And he came by the motion of the spirit into the temple.*

*Simeon* came into the Temple at this time by the prouidence of God. The worldlings will call it chance, but the Evangelist would not chop that in, because it is manifest, that all things come to passe by the prouidence of God, without which there is nothing done. By this prouidence *Rebecca* came forth to waite on her fathers cattell, when *Abrahams* seruant prayed and looked for her comming, that he might take her for *Isaac* to marrie withall. By this prouidence *Saul* was annoynted King by *Samuel*, when hee had no such thought in his heart, but went about seeking for his fathers asses that were lost.

Pro. 16. 33.

Mat. 10. 29.

Gen. 24. 14.

13. 16. 17.

18. 19.

1. Sam. 9. 20.

and 10. 1.

*And he came by the motion of the spirit.*

The Deuill led Christ vnto the top of an high mountaine, that

*Of the Song of Simeon.*

that he might shew him the glory of the world, which decei-  
ueth vnstable mindes: so would he doe you, if you would be  
led by such a guide, but I would not haue you to marke the  
vain motions of such a spirit, which leades to nothing but to  
vanitie and pride: for alier he hath led you to the top, & al-  
lured you by carnal pleasures as much as he can, if you the fal  
down to worship Mammon, & embrace the world, the same  
spirit wil afterward lead you, nay rather cast you down from  
the top of al vnto hel. Therefore I beseech you, & heartily in-  
treare you, that you would be the seruants of God, and the  
seruants of the spirit of God, to be led by it, to obey it, and to  
do nothing contrarie to his will that you can refraine, but all  
those good things which you would were done by you, and  
goethither whither you would come, for all would come to  
heauen, but all will not go to heauen: If you will all heare, I  
will teach you all, yea I will vndertake this: heare, and marke  
my words, and you shall be led by the power of the spirit to  
our Lord Iesus Christ. And I pray vnto the Lord that I may  
neuer preache to the condemnation of any among you all;  
yea I wishe that every one of you were more zealous and  
more godly then my selfe. But to whome shall I compare  
you? Euen to the vagabond Iowes, of whome *Luke* men-  
tioneth in the *Actes*, that they tooke vpon them to ab-  
iure euill spirites, by the name of *Iesus* whome *Paule* prea-  
ched, to whome the euill spirits answered saying, *Iesus* wee  
knowe, and *Paule* wee knowe, but who are yee? and those  
which had the euill spirites ranne vpon them and ouercame  
them, so that they fled out of that house naked & wounded;  
and thus the deuill preuayled against them at that time, be-  
cause they sought to worke with anothers instrument, and  
preuaile with anothers weapon. If they would haue sayd, in  
the name of *Iesus* whom we preach, they might haue preuai-  
led, but they thought it sufficient that *Paule* preached him,  
though they neuer professed him. And so we leane vpon an-  
others staffe, & think to be saued because God saueith others.  
Wee shall bee dealt withall as were those vagabond Iewes:  
for he will answer, such I knowe, and such I knowe, but who  
are yee? Therefore it behoueth vs euerie one to praye  
vnto

*Act. 19. 13.*

14.

15.

16.



vnto the Lord, that hee would furnish vs with weapons to encounter against al the euil motions of the spirit of Sathan, that wee may ouercome, and not be ouercome and put to flight like these vacabond Iewes, but that we may haue oyle alwayes in our lampes burning, and alwayes armed with watchfulnes agaynst our enemies, lest Sathan steale vpon vs at vnwares, in the darke, and leade vs to fulfill his lusts, and spoyle vs, and strip vs, and leaue vs starke naked.

27 And hee came by the motions of the spirite into the Temple, &c.

If we would thinke that his spirit doth leade vs into the Temple, we would marke very diligently the motions thereof when wee are there, whether it speaketh vnto vs in our owne soules by the mouth of the minister of God, who is the minister not of the letter, but of the spirite and grace of God.

27 And when the parents brought in the child Iesus to do for him according to the custome of the law,

28 Then he tooke him in his armes.

Happie *Simeon* imbracing *Christ*, but not happie that he imbraced him with his hands, but therefore happie because he imbraced him in heart. Happie are they & blessed which see the thinges which ye see, and the eares that heare the things that ye heare, saith *Christ*: but cursed are wee, that hearing and seeing do not repent: for we cannot be blessed by hearing and seeing onely, vnlesse we heare and see with profit, so that we in heart imbrace *Christ*. But we will obiekt that wee are *Israelites*, and are circumsised, and haue receiued the Sacrament of *Christis* bloud, that we might bee his people and hee our *GOD*: but this will not excuse vs, nor make vs seeme any thing the better in the sight of God, but rather worse, if we haue not ceased to imbrace the world, to imbrace vanities, & vnfaignedly imbraced the word of God, and so also the Lord *Iesus Christ*. For it is sayd, that *Christ* came amongst his owne, and his owne receiued him not: but therefore accursed are so many of them as reiect their owne saluation, which being freely offered vnto them will not stretch forth their hands to receiue it, that is, will not at-

tend

Mat. 12. 16.

Ephes 4. 20  
22. 23. 24.

Iohn 1. 11.



*Of the Song of Simeon.*

tend with their cares to heare it, or at least will not enlarge their hearts to imbrace it.

*And prayed.*

If *Samuel* had heard the first time that God called him, then God needed not to call him the second or the third: if *Peter* had marked the crowing of the cocke at the first time, *Luk. 22.* as he did at the third, the cocke needed not to crow thrise.

Now therefore, when you heare the same sound agayne which you haue heard before, remember now that the cock croweth the second time: for you knowe what discommoditie dooth come by negligence, and what commoditie by attention: for if you attend and follow, iustice shall be swallowed vp of mercie.

*Simeon prayed God.*

*Simeon* was thankfull. Here is the example, but where be they that follow it? If nine lepers bee cleansed, yet but one returneth to giue thanks, then one is all. Vnthankfulnes is the first guest that sitteth at the table: for some wil not stick to say, that they neuer sayd grace since they were children, but if they had sayd, they neuer had grace since they were childrē, I would rather beleue them. Do they not say, *Giue vs this day our daily bread?* If you doe, for shame say so no more, beg no more at Gods hands, vntill you be more thākfull for that you haue receiued. For beholde, the heauens frowne vpon you for your sinnes, and the earth denieth her fruite, & is become barren, because of your vnthankfulnes. *Luk. 17. Leu. 26. 16.*

*And prayed God, and sayd, &c.*

Here *Simeon* praied & praised God, yet but in few words, for God delighteth not in much babling: he prayed not like the Ethnicks, the Pharisies, or the Priests of *Bael*, but *Simeon* prayed with the heart like *Moses*, and was heard. *And sayd:* He ioyfully praying God spake, yea sweetly as it were sung it. Though you sing all *Dauids* Psalmes ouer, and haue not *Dauids* spirit, it profiteth nothing, and though *David* was heard when he sung them, yet you cannot be heard: Therefore let vs pray so, that our prayers may be heard. But wee cannot with the heart, and so that wee may be heard, pray, if we turne away our eares from the word, for so doing, what *Prou. 23. 9.*

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Ioh. 12. 41. **soeuer prayers we make, they are abhominable. Therefore**  
 let vs heare so, that hearing we may profit by it. Let vs not  
 heare stil so vnprofitably as we were wont to doe: if we do, it  
 shalbe required at our hands. **Do** you thinke you shall neuer  
 bee called to account of that which I haue preached vnto  
 you, and therefore as soone as ye are gone out of this place, al  
 is shut vp, and all is forgotten, God is exempted from your  
 minds? Our Sauour Christ saith, the word that I speak vnto  
 Luk. 10. 42. you shal iudge you at the last day. *Marie* is commended, for  
 that shee heard our Sauour very diligently, laying vp his  
 words in her hart, and *Iacob* was wiser then all his children,  
 in that he remembred the dreame of *Ioseph* vntill hee saw it  
 fulfilled. Those that loue the Lord with an vnfaigned loue, do  
 Ioh. 10. 27. gladly heare his voice & become obedient. *My sheepe heare*  
 2. Sam. 6. *my voyce*, saith Christ, and they that loue the Arke as *Da-*  
 14. *uid* did, will daunce about the Arke as *Dauid* did, and that  
 Gene. 21. with ioy and gladnes. *Isaac* was a good man, his name sig-  
 nified laughter, whereby was shewed what ioy and laugh-  
 ter there should be about Christ Iesus, for he was the figure,  
 the truth was Christ himselfe. The Virgin song when shee  
 Luke 2. 46. knewe that shee should beare him, the Angels song ioy-  
 Luke 2. 13. fully when hee was borne, and *Simeon* song when hee was  
 14. brought into the Temple.

If *Simeon* had not longed, and so wayted for the conso-  
 lation, should hee now haue had this ioy and exultation? he  
 could not haue felt it, for as our desire is, so is our ioye. And  
 surely therefore we receiue not sound comfort, or feeble smal  
 ioy by the preaching of the Gospell, because we with long-  
 ing wait not for it, we haue no liuely desire of it, we hunger  
 and thirst not after it.

*Lord now lettest thou thy seruant depart.*

*Simeon* waiting for the consolation of Israell, longing to  
 see the Sauior, was like the hart pasing for the water brooks,  
 till he had beheld his best beloued: but as soone as hee had  
 taken him in his armes whom his soule desired to see, hee so  
 thirsted for death, that he thenceforth thought of, sought af-  
 ter, besought GOD for nothing, but to leaue this life, and  
 hence to depart: for hee forth with singing, prayed: *Now*  
*lettest*

*Of the song of Simeon.*

lettest thou thy seruant depart. But do you (say some) commend him herein? did he wel? may not a man desire death? may not the fastned ship in a straunge land desire to be loosed to hasten to his longed for port at home? may not a man imprisoned amongst bitter enemies, desire to be set at libertie, to returne to his owne countrie, in freedome to liue amongst his sweet friends? Are wee not strāgers here and by vnappeasable most deadly enemies, our owne fleshe, the world and the deuill, held prisoners in the chaines of sin, and manifold infirmities? & is not our home heauen, & the saints & Angels our most deare friends? No maruell then that *Sim*  
*mon* here desireth to be loosed, or let depart: and *Paul* professeth he desired to bee dissolued or vnloosed, as ships in a  
*Phil. 1. 23.* strange land fastned, as strangers amongst cruell enemies imprisoned. They were vnnaturall if they did not, it were vnreasonable to require they should not: for we not onely may thinke it lawfull, but must also acknowledge it, euen a necessarie dutie to desire death. For is there till then in vs anie perfect, yea any pure obedience of God? doth not sinne as long as this life lasteth, dwell in our members? Is there any passage to the perfect life but by the first death? The fish which is taken in the net out of the sea, strugleth to get in againe, & *Adam* thrust out of Paradise, would faine haue bin within againe: how much more should we bee desirous to bee serled in the true Paradise in assurance neuer to bee put from thence? Therefore also it is not onely our dutie to desire death, but also as soone as any clearely seeth Christ, presently he desireth to dye. For though his state be neuer so pleasant, though his life be most delightfull, though hee excell in riches, & pleasures, and honours, & knowledge, and glorie, & far exceed al that euer were: yet at the sight of Christ hee euen reioyceth to forgo all: the loue of the world falling away like the mantle of *Elias* when he was rapt into heauen. And so crieth with the Apostle, *I desire to be dissolued*, that he may be with Christ. For Christ is light, and as soone as they see him; they see also themselves, and the worlds false happinesse; his glorie, and their shame and filthinesse, which maketh them wissh for death, that they may cease to sinne  
against

*The first Sermon*

against God, and perfectly please him, and enjoy true happiness with him: for all sinne is blood in their eyes, and all worldly pleasures vanities.

But why then (say you) haue *Heman the Ezrachiite*. *Psal. 88. 15. 16. 17.* and *Ezekiah* that godly King *Isa. 38. 10. 12. 13. 14.* and that man after Gods owne heart, the sweete singer of Israel *David, Psalm. 6. 4. & 50. 8. 9.* so prayed, and taught others to pray against death? Why? Because they all were, and would haue others to bee in the feruent loue of God, both to die, and to liue desirous: to liue, that they might amongst men vphold and further the true worship of God, so to saue their brethrens soules, and aduance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all cuill, enjoying all good, with him most blessedly liue. For not only the Apostle *Paule*, but al these, and who so euer are grounded in the faith of Christ, but especially al that haue strong hope to aduance the honour of God are in a strait, as the Apostle speaketh *Phil. 1. 23.* and crusht on both sides euen with two contrarie desires: to be with Christ, which is best of al for themselves, and to continue amongst men which is most needefull for them. So that this remaineth a manifest most necessarie dutie, and of all that haue truely as *Simeon* beleueed in Christ, performed: namely, thenceforth still to desire death, though they also withall desire life: life for others, death for themselves.

Yet all that desire death, performe not a duty; for the wicked often desire to die, but not duely: for though they wish sometimes for it, and be willing also to abide it: yet doe they not in hart desire it: because they thinke it not a thing in the ordinance of God good, & that for them, but vterlic hate it, houlding it an extreame euill. For they acknowledge as the truth is, it will depriue them of all their delights which here they desire, and they cannot but at least feare, it will take from them all pleasure, and bring them to easelesse, & yet endlesse paine, torments intollerable, & yet vnspcakable. For the sentence of the vnchangeable God is already giuen. The fearful, and vnbeleeuing, and the abhominable, and murderers, and

whore-

*Psal. 6. 10.*  
*& 50. 10.*  
*& 88. 11. 12*  
*13.*

*Ilay. 38. 11.*  
*12.*

*Phil. 1. 23.*  
*24.*

*Reur. 21. 8.*



*Of the song of Simeon.*

whoremongers, and forcerers, and Idolaters, and all lyers, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. And the iust iudge shall say to all workers of iniquitie, Goe accursed into hell fire prepared for the deuill and his angels, Heli fire, where the worme neuer dieth, and the fire neuer goeth out. Where, vpon this the Prophet auoucheth, *There is no peace to the wicked, saith my God.* For in their strongest hope, they feele a stinging feare, their greatest confidence is not without trembling of conscience. Therefore fearing the euent of death to be for them (as indeede it is) most horrible, they vtterly abhorre it, they detest it extremely. How then (saye some) should they seeke death so eagerly? how should they murder themselues so willingly? They do it not altogether willingly but wittingly, not freely but forced with feare of some supposed great euill: the troubles of this worlde, the anguish of bodie, the horrour of mind, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferre death before life, lesse willing to liue in vexation, then dying to trye, whether they shall feele what they feare, euen deserued damnation: for they are neuer willing to die, but vnwilling to liue often, and so worke themselues endlesse woe, in hope of supposed happinesse, abhorring life, not truely desiring death. For howe dye they, when they most voluntarily becaue themselues of life? not in loue of God longing to please him, performing all seruice to him: but either in paine of bodie, or else anguish of minde, either raging that they cannot satisfie their lustes, or haue lost outward thinges immoderately loued; or fearing, if they dye, deserued torment, if they liue, they shall either continue in felt horror, or lesse hoped for honour: either impatient of Gods rod, fretting against him, that they so heavily feele his furie, and can not fiercely fulfill their malicious mindes, or freely secede on the rest of their fleshly lustes; or impotent in their desire of some false fondly conceiued good, hoping, with dreadfull doubting, by death to better their state, they chuse rather to proue the truth of Gods threats, and of the terrours of their trembling minds,

Mat. 24. 41.

Marke 9.

43. to 49.

Esay 57.

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minde, then in life to remaine any longer, rather abhorring life, then any way truly desiring death. Therefore in that *Simeon* duely desired death, that which we heard of *Simeon* in the beginning is proued true, to wit, that he *was iust and feared God*. For none but the truly religious, none but they that by faith are assured they are before GOD righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the vnfaithfull what knowledge soeuer they haue, cannot bee in better case dead, then they are now in liuing, though most miserable pained: nay they cannot bee without iust feare when they forgo this life, to seele for euer the second death. But the faithfull hauing their consciences quiet, or also ioyfull in Christ, free from the feare of that death they haue deserved, and assured by death to passe to that life which God to all faithfull hath promised, earnestly wish to dye in seruient loue of God, and zeale of his glorie, that so they may cease from offending their good God, and neuer cease magnifying his mercie; shewing thereby that they are wearie of the seruice and bondage of Sathan and sinne, and assured after death to enioy the true life, most fully glorifying God, and most perfectly pleasing him for euer. And therefore also they desire death, not shortning their life, but waiting his leasure and calling, thereby glorifying God as in their liues they haue done, and sought to do. For man was not borne at his owne will, and therefore may not dye at his owne pleasure. Therefore they begge it of God, referring themselues euer to his good will, when, where, and how by death they shall glorifie him: still desiring it, but neuer wilfullie procuring it. If any obiect that *Sampson* pluckt the house on his owne head as well as on the Philistins, wee must vnderstand that *Sampson* was a figure of Christ, and therefore as it were offering himselfe to GOD a sacrifice, first prayed, and then glorified God at his death, more then all his life, in killing so many of Gods enemies.

And because they waite the Lords leisure, they not onely wilfully murder not themselues, but are carefull also least foolishly vniuitingly they hasten it. For all they are guilty  
of



*Of the song of Simeon.*

of their owne bloud, that either by foole-hardie, rash, or vn-  
wise behauing, or with surfets, drunkennes, or any intempe-  
rate vsing of themselves, shorten their life. Yea though  
they tender their liues neuer so deare, yet are they in the  
guilt, because they willingly vse the meanes that brings  
death.

*Simeon* had seene much in his many dayes, but when he  
sawe Christ, hee was vnwilling to liue anie longer to see  
more. His desire accomplished, his long longing at length  
satisfied, his feruent expectation with free ioy now fulfilled;  
It is enough sayth *Simeon*, that I haue seene my Sauour,  
as *Iacob* sayde, *It is enough that my sonne Ioseph liueth* How  
much more then should wee be satisfied with this, and in al  
thankfulnesse rest in it, that wee haue seene Christ not as  
*Simeon* in weakenesse and basenesse, but victorious, most  
glorious, ouer sin, death and hell, triumphing, and are more  
assured then *Iacob* was, that he, not as *Ioseph* vnder *Pharaoh*  
in *Egypt* liueth, but in heauen with his father in highest  
maiestie raigneth Lorde ouer all, hauing all power both in  
heauen and earth: and moreouer where hee is, thither shall  
wee come, and bee like him, and with him as fellow-heires  
raigne in the kingdome of our father for euer?

Gen. 45. 28.

Ioh. 17. 14.

1. Ioh. 3. 3.

Rom. 8. 17.

*Simeon* knewe Christ as soone as hee sawe him, and em-  
braced him as soone as hee knewe him, and enioyed  
him as soone as hee embraced him: so some knowe the  
word of God as soone as they heare it, and beleue it as soon  
as they know it, and feelee the comfort of it as soone as they  
beleue it. But others heare it as though they heard it not,  
like deafe adders which stop their eares at the voice of the  
charmer. So *Pharao* would not heare the voice of *Moses*, nor  
Baal's priests the voyce of *Elias*: and others though they  
know it, yet will not beleue it, as if God were vntue. So  
all malicious wretches that prefer the pleasures of sinne be-  
fore the glory of God. And others though they beleue it,  
yet can they not either presently, or when they will, feelee  
the comforte of it, much lesse the ioye which is offred by  
it, namely the hearte oppressed, the desolate afflicted soule.

Exod. 5. &

1. Kings 18.

The seed is not cast al on a heap, but it is cast abroad: therefore  
where

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where be the fruits of the spirit that you haue brought forth? for the spirite of God is not like a dead potion in the stomach, which worketh not, neither can we haue this spirit in vs and feele it not. For if thou hast it, it will leade thee as it did longing *Simeon*, as we haue hitherto seene, to the temple, and when thou art there, it will leade thee to Christ, and when thou hast receiued and embraced him, it will possesse thee with ioye, and so with thankfulness and godly care to keepe him and to entertaine him, and to bee obedient vnto him: nay also with a longing to bee loosed hence, and euermore perfectly to please him. Therefore beloued iudge your selues, that ye be not iudged of the Lord.

*Thy seruant.*

Dan. 7. 10.

The godly would not leaue this priuiledge for all the riches in the world, for that they are the seruants of God, fellows to Princes and Angels: for we serue him whom *Danid*, *Salomon*, *Ezechias*, *Iosias* serued: yea to whom a thousand thousands, Dan. 7. 10. euen innumerable Angels minister, Heb. 1. 2. 2. euen him who is most blessed for euer. Euerie seruing-man beares the cognisance of his master vpon his sleeue. What then will the Lord say, when he commeth and findeth vs marked with the badge of Sathan? Surely he will say, giue vnto Sathan that which is Sathans. But all the houses of Israel are sprinkled with the blood of the Lambe, and all the mourners in Ierusalem are marked, and all the chosen are sealed with the seale of the living God.

Exod. 12.

22. 23.

Ezec. 9. 4. 11

Reuel. 10.

7. 5. 9.

Well, was it sayde, the poore receiue the Gospell? The yong men are more forward in the truth, and more zealous then the aged, the sonne then his father, the seruant then his master. Once the younger brother stole away the blessing from the elder, therefore the elder hated him euen for his zeale. And when was *Iacob* hated more then hee is now? when was he so hated and persecuted as he is now by *Esau*? Yet in the old time me were more zealous in their age then euer we heare of them to bee in their youth, yea they were zealous in the Lodes businesse. Age hindered not *Noah* from building of the Arke when God commanded him; age hindered not *Simeon* from reioycing and mirth when

Gn. 5. 32.

& 6. 22.

he

*Of the Song of Simeon.*

he beheld and embraced the Lord Iesus Christ. Then olde *Simeon* embraced Christ, and hee enioyed him with heartie ioye in zeale, but now where is olde *Simeon*? there bee but few of them to bee seene comming to the temple to receiue Christ, but now yong men receiue him, yong *Simeons*, yong *Daniels*, yong *Samuels*, yong *Timothies*, and yong *Onesimus*, and the yong infants begin to speake againe. The yong haue him, they are zealous, and I hope they will keepe him though olde men neglect him. Sathan thou hast too much for nothing alreadie.

Dan. 1. 8.  
1. Sam. 2. 9.  
1. Tim. 4. 12  
Phile. 10.  
Mat. 21. 15.

*In peace, &c.*

Christ brings peace with him, not the peace of the world, but the peace which passeth all vnderstanding. *My peace I leaue with you. Ioh. 14. 27.* my peace remaine with you, saith he. Our peace is layd vp in Christ, and all the peace we haue, we haue by him, else it is no true peace. *Simeon* was iust, and feared God in his life, and therefore he departed in peace: so marke the ende of the iust, and follow their steppes, and you shall then departe in peace, like the lambe vppon the crosse. Faine would *Balaam* dye the death of the righteous, but *Balaam* must then liue the life of the righteous, therefore al men look to this. Happie are they that depart in peace, who when death saith feare, and the serpent saith despayre, then say by the spirite to the flesh crouch, and bid the serpent flie while death openeth the prison doores.

Psal 37. 37.

Num. 23. 14

If the Papiests would haue men to departe in peace, they would neuer say, that those which depart goe to Purgatorie: for so by their owne saying, the worst parte is behind. For they affirme that the paine thereof is farre grieuouser then any that in this life may be sustained. But againe some saye, this Purgatorie is in the earth neare to hell, and so it is too far from heauen to be saued. Some say, they are punished there by fire, and some say by water, and some say by the fire and water. Some lastly say, that the good Angels torment, and others say, that the euill spirites doe it. In this varietie of most vncomfortable opinions, how is it possible hience to departe in peace? But wee must vnderstand it is a painted sepulchre made for the pampering of the liuing, not for the punishing,

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nor purifying of the dead. For the Locust of Rome doth liue altogether by such Trentals and by such traditions, and this  
Prou 30.15 is the profitablest dreame that euer any of them dreamed, but it is manifest by the worde of God, that where the tree  
Ecd 17.3. falleth, there it lieth, and shall lie for euer. *Dines & Lazarus*  
Luke. 16. are dead, and where they are, thither shall we all goe.  
22.23.

Sathan hath many sleights to deceiue vs, of which this is one of the greatest, to bring vs from the word of GOD to dreames, and traditions, and things inuented by the braynes of mortall men, which haue not the spirit of God in them.

*According to thy word.*

All the seed falleth not into good ground, and therefore though I haue shewed you it is vngodly, as being not according to the word, some thinke it but a small matter to say for the dead, Lord haue mercie vpon them, at least they thinke it as it were a veniall sinne, if it be a sin. But let vs take heed how wee make trifles of sinnes, for there is no dallying with God, who is iealous as a consuming fire, when his people make such small account of his wordes. Other demaunde whether it be not better to say, God be with them, then the diuel be with them, both which are naught & to be eschued. And herein they aske this question like a theefe who hauing robbed a man by the high way, and being taken with it, and demanded why he did such a villanie, saith, is it not better to rob him then to kill him? as though he must needs doe the one of them: then what shamelesse answer is this? for it is manifest, that of two euils none is to be chosen.

Some will say, it is a testimonie of our good will. To such we must replie saying, so it is a testimonie of your ignorāce: and then after a little conference they wil grant, that indeed it doth not profit them. Then wee must reply and say, God hath made al things to profit vs, and hath commanded that nothing bee vsed vnprofitably, no not so much as a vaine  
Mat. 12.36. worde speaking, saying, that for euery idle word wee must giue account at the day of iudgemēt. Then they reply again, saying, if it do them no good it doth them no harme. But we must reply & say, it were good to beware lest it do thy selfe harme. Another sort will reply and say, I pray God I neuer  
doe

doe worse. But to such wee must answere, I pray God you may doe better: and you should first knowe whether you doe not harme before you do it. For indeed it must proceed of harme being spoken in doubting without faith: for if you beleueed that they were layd vp in peace whō you pray for, what need you pray for them at all? But it shewes an vnbeleueing heart, and we know that whatsoeuer is not of faith is sin, & the Lord will say of them, who hath required those things at your hand? you haue wrought vanities. Now therefore you will not leaue it, because you vsed it: then will you say also, wee will not leaue our lying, nor our swearing, nor our cursing, because wee haue vsed it. It will grieve me if I heare you vse these speeches hereafter, hauing no reason nor prooffe of scripture to maintaine it by, or to be your warrant in it. Therefore I charge you in the name of God, that you vse them not, but rather when you heare this, or any other sinne condemned, lay hands vpon it, and see that you put it to death without delay, according to the law of God. Rom. 14. 23

*According to thy word.*

When Sathan hath once possessed vs with this opinion, that in the seruice of God we may neglect the word of God, then profits & pleasures guide vs in our profession, but they that do so professe Religion and godlinesse, can neuer haue any comfort by it all their life. For their owne hearts accuse them for hypocrites, because they waite not for the consolation of God according to his word, and whatsoeuer is not done according to that word cannot be acceptable: & this word they care not for, neither haue it in estimation. When *Adam* seeth his nakednesse, the subtle Serpent can deceiue no longer, but before he seeth his nakednesse, he is euer deceiued, and led away with the multitude into innumerable errors. Some say, they shall bee saued by good workes, and some by the Popes pardon, others by Purgatorie, and these will haue a Masse sung for them as long as the world standeth, and all for one fillie soule thinking to bee saued by it. And yet see their blindnesse, for they seeme to thinke that their torment shall not cease as long as the world standeth, else why should they finde and hire men to say Masse for them



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them so long? But these are the fat morsels of *Baals* priests, and for this cause is the Popish Creed made very fauourable to the Clergie. Well, say that ignorance is the mother of their deuotion, for when the couetousnesse of the Priests & the ignorance of the people ioyned together, then they inuented Purgatorie, Masses, Prayers for the dead, and then all their trinkets. For if they had not held our fathers in ignorance, keeping them from the word, they would neuer haue been Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch which doth containe so many grosse corruptions.

*For mine eyes haue seene thy saluation.*

Gen. 27. 17.  
18. 19. 20.  
&c.  
Mark, 10.  
35. 37.  
Iam. 17.

For, &c. Because the holy Ghost by inspiration had declared vnto him, that he should not dye till he had seene Iesus Christ, therefore the same spirit led him to the Temple, and shewed him that which it promised, and hauing seene the same, he desireth and wisheth to dye, and bee released from this earthly prison, that he might liue with God. As idle and euill wishes are vaine, because they are not according to faith, nor grounded vpon the word of God: so though wee aske as cunningly as *Iacob*, and as earnestly as the sonnes of *Zebede*, yet if we aske not in faith according to knowledge, we cannot obtaine. But we should aske so that we may receiue, that we may not returne emptie. Therefore the ground whereon *Simeon* settled himselfe to wish for death, was, that he had receiued a promise of God, that he should be deliuered from this miserable life, when he had once seen the light of the Gentiles, the Christ; and now he had seene his Saviour, and embraced the true Messias, which was promised by the father, figured by the lawe, spoken of by the Prophets, foretold by the fathers, and pointed at by *Iohn Baptist*. For thus he reasoneth: Now that I see thy saluation according to thy word, and therefore the condition is now performed: let thy promise also be fulfilled: *Now let thy seruant depart, &c. For mine eyes haue seene, &c.*

*Mine eyes haue seene, &c.*

Then wee see that Christ was no spirite, neither was his bodie a fantastical body, so if he were a spirit, *Simeon* could



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not see him, and if his bodie were a fantastick bodie, then could not he haue imbraced him. Therefore we see that the words of the Scripture are true, which sayth, that Christ was perfect man in all things, sinne onely excepted. For he sometime wept, as at the death of *Lazarus*, and likewise ouer *Ierusalem*. Sometime he thirsted, as at the well where the woman of *Samaria* disputed with him; and also sometime eate, as at *Marthaes* house, as also among *Publicans* and sinners, which in euery thing shewed himselfe to bee perfect man.

*Iohn 11.*

*Luke 19.*

*Iohn 4.*

*Luke 10.*

*I uke 5.*

*Haue seene, &c.*

O Lord, sayth hee, I desire now to bee dissolued and free from the bondage of sinne, which so long hath inhabited in my mortall bodie, for now hee is come, by whom thou hast promised to free vs & set vs at libertie, he is come by whom thou hast promised to breake the Serpents head, and hee is come that will heale our infirmities, & glue strength against sinne and Sathan by faith, and peace towards God through loue. And now, sayth he, I haue imbraced him, and thankfully doe receiue him, I beleeue and am perswaded that this is the same Messias whom the Father promised, and the Prophets foretold, all *Israell* longed and expected for, who is the light of Gentiles, the glory of *Israell*, & the God of the whole world. So they which loue the truth of God, and wait with desire to bee filled with the knowledge thereof, such shall not dye vntill they haue their hearts desire with contemplation thereof. For as *Peter* was sent to *Cornelius*, and *Philip* to the *Eunuch*: so the Lord will stirre vp such of his seruants, as may be fit instruments to minister the same vnto vs. *Indas* indeede dyed before the time, and liued not to see Christ crucified, but the Disciples which loued Iesus did see him dye like an vndefiled & innocent lambe, & that to their exceeding comfort and ioy; when they vnderstood how that he suffered death for the loue of them and for their redemption. Now if Christ cannot hide him from such as hunger after him through loue, then what shal we say of our fathers which liued in the time of ignorance, that longed to see this light, although they had a mist cast before their eyes?

*Acts 10.*

*Acts 8.*

surely such dyed not till they saw Christ and embraced him in their hearts. And this is our iudgement concerning them that died in the time of Poperie: and likewise as concerning the rest, which thought to be saued by Purgatory and Masses after that they are dead, wee saye that they which sleepe without oyle in their lampes, they dye ere they are aware of, and ere they wish for it, like the Philistines which sent for *Sampson* to laugh and mock at him, and to sport themselves, vpon whom the house fel and destroyed them all: or like the Egyptians, which thought that the waters had made passage for them as well as for the Israelites: both which dyed in and for their securitie, because they were not watchfull nor prepared against the Lord called them.

Iudg. 16.

Exod. 14.

*Haue seene thy saluation.*

Seeing now hee is come for whom *Simcon* longed, what are the troubles that are past and the sorrowes that are come to an end? so when we haue our desires accomplished, feeling the sound comfort of the Gospell, what should we? how may we think, either on the length of time wherein we waited for them, or the tediousnesse, or also greuousnesse of the troubles: whereby we haue obtained them?

*Haue seene thy saluation.*

Deut. 34.

A 2. 7.

As *Moses* dyed on the mount where hee saw the lande of Canaan: so the godly dye in the sight of God, & in the contemplation of his glory, like *Steuens*, who at the very instant of his death, saw the heauens open, and Christ Iesus sitting at the right hand of his father, and like *Simcon* here, which desired to be losed, and no doubt shortly dyed viewing ioyfully and so thankfully beholding the Lord of life.

Beloued, you are not ignorant that the great daye of the Lorde is neare at hand, and therefore they that haue not yet seene Christ, they that haue not yet imbraced him, but still sleepe without oyle in their lampes, shall suddenly be overtaken without the wedding garment, and shall bee cast into eternall torment for euer.

*Haue seene, &c.*

Matth. 17.

Exod. 33.

There bee many sightes of Christ, all goe not yp to the mount, as *Peter*, *James*, and *John*, all see not his face with

*Moses*,

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*Moses*, all sleepe not in his lap with *Iohn*, all are not taken vp into heauen like *Paule*; all embrace him not in their armes with *Simeon*. But as pleaseth God so he sheweth himselfe vnto vs, and all that loue him both see him and imbrace him.

Iohn. 13.

2. Cor. 12. 2.

To some he shewes himselfe as in a glasse, to some generallie, to some particularie; some he calleth earlie, and some he calleth late, & there is no howre in the day wherein he calleth not some to go labor in his vineyard. To some he sheweth himselfe by Angels, and to other some by visions, *Abraham* saw three Angels, *Lot* saw but two, *Manoahs* wife saw but one, and yet one was enough. It is saide that *Abraham* saw Christ his dayes, but we see him cleerer then *Abraham*, and cleerer then *Iohn*, if wee beleue in him as wee should. Some see Christ and not his saluation, and some see his saluation, and do not imbrace it. We see Christ when we heare his word, and we embrace his saluation when we beleue it: they see him that heare him, they imbrace him that followe him. Here if they had heard me, I would haue searched Ierusalem with lampes, to see who sitteth in darknesse. But how can they beleue the word of God which heare it not? How can they imbrace Christ which know him not? & al through ignorance, hauing not the meanes to see him, because their leaders are either blinde guides, sleepe watchmen, or hireling shepheards. And surely it is a wofull case, when shepheards goe to taske, and let their owne sheepe alone sommer and winter. They sheare them, but neither sommer nor winter do they feede them. How should those people vnder their charge see Christ and his saluation, when they are so debarred of the wholsome foode, and euen starued to death many thousands of their soules, because they haue not the foode which nourisheth the soule vnto saluation? and how many bee there which are as olde as *Simeon*, and yet haue not embraced Christ Iesus? yea they knowe him not though they see him; neither doe they waite for his coming, because they haue no desire to imbrace him, and therefore they deferre that, and put it off from their youth to their middle age, from their middle age to their olde age, from their

Mat. 20.

Gen. 18.

Gen. 19.

Iudg. 13.

Iohn 8.

John 21.

their old age to death, and so they can haue no leifure in all their life to imbrace him. But to such as doe seeke him, and wayt for him with vnfaigned diligence, wee say as the Angell sayd to the woman at the sepulcher, feare not, you seeke the Lord Iesus. How is this world set to deceiue vs? we can finde leifure to doe euill at any time, but wee can finde no leifure in all our life long to doe good, that we may at length enioy the true saluation.

I haue somewhat to say to you of this Parish: A daintie was prepared for you, and you let the strangers take it from you, you were required to a fast, & you did feast your selues, you were required to come and pray vnto the Lord, and to humble your selues in his sight, that he may turne away his wrath from you, and you let the temple stand open & emptie for your partes, and your shoppes were as open, and you were about your marchandise, forsaking G O D, and seeking to winne the vnjust Mammon, and the vanities of the world.

*Thy saluation.*

Matth. 1.  
Luke 1.

Luke 3.  
Luke 4.  
Matth. 27.  
Matth. 2.

Hee came not by Angels, or by men, or by any other meanes, but onely from the alone and eternall God. He calerh him thy saluation, for his name was not giuen by *Ioseph*, nor by *Marie*, but by the Angel of God, signifying that he was come from heauen. The father sawe him when he was borne, the spirit came vpon him when he was baptized, the Angels ministred vnto him in the wildernesie, his enemies subscribed vnto him vpon the Crosse, the Virgine trauelled, the starre walked, the wise men came out of farre countries to worship him. Then is not this Iehonah the mightie God, whose birth is glorious, whose life is famous, whose death is meritorious? None can take vpon him the authoritie of God, but he, on whose shouldrers the Lord layeth it, being sent of God, and from God. Then we see that our Sauour is the true Sauour sent from God, for all creatures beare witness vnto him, yea the very diuels, with all the euill spirits doe obey his voyce, at whose name all knees shall bow. He came not to bring heath, wealth, pleasures, or profits, for the which if he had, then multitudes of worldlings would haue followed

Mark. 1.  
Phil. 2.

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followed him, but he came to bring saluation, righteousness, peace, trueth and life, therefore few care for him. He came to saue sinners, not all sinners, nor every one that sayth Lord Matth 7. Lord, but he came to saue penitent sinners, which turne vn- Luke 5. to God by their repentance. Therefore he prayeth in *John* John 17. for those onely that were giuen vnto him. So soone as the seede is sowne, the stones refuse it, or the sunne parcheth it, or the thornes choke it, and what comfort hath the Lillie among thornes? Therefore wisdome taketh her vnto her wings, and whispereth, saying, you shall seeke me before I Prou. 1. come, you shall seeke me, but shal not finde me, because ye haue refused me when I offered my selfe vnto you.

Christ is their saluation that belecue in him and make much of him, and thankfully receiue him. The godly he delivereth from sinne, but the wicked he leaueth bound in the chaines of their iniquitie, to be tormented of him which had tempted them thereunto, whose wil they alwaies endeouored to fulfil, and not the Lords, and he sheweth them a hand Dan. 5. vpon the wall writing their condemnation, and another catching them by the hairie scalpe, which maketh all their ioynts to tremble, and their hearts to despaire, and hee saith vnto them, what doest thou here without thy wedding garment? how darest thou come to steale away the childrens bread? The spirit of *Saul* worketh in him in his bed and euery where, and he calleth for the harpe of *Dauid* to comfort his heart which cannot be comforted. And this spirit sayth to *Indas*, thou hast betrayed thy Lord and crucified him, Matth. 27. therefore goe and hang thy selfe: for euen at the preaching of saluation, the horror of damnation, the marke of *Caine* Gen. 4. sticketh within thee whosoever belecueth not in Gods saluation. But the godly heart goeth home, hauing imbraced this saluation, chewing the cud and reioycing like the Apostles, which reioyced in that they were counted worthie to Acts 5. 41. suffer for his names sake, and they say, O what a good banquet we haue had this day, what delicious dainties hath God feasted vs with! and so the Bee goeth loden to the hieue, and goeth longer in the strength thereof then *Elias* did. 1. King. 17.

*Thy saluation.* The onely Sauour is here called saluation



*The second Sermon*

Num 21.  
Iohn. 3.

Gen. 11.

Gal. 3. 18.  
2. Cor. 1.  
Gen. 42.

2. King. 5.

Act 4. 12.  
Exod. 12.

it selfe: for if he were called a bare Sauour onely, then you might likely vnderstand it by some other Sauour, but here he is called saluation it selfe, to shewe that there is no other. For there bee more Sauours, but no more saluations; as there be many waies to death, and yet but one death. The brasen serpent was a figure of Christ, that they which are stung by sinne, by fire, and by the serpent which beguiled *Euah*, may make speede, because there is no remedie but to come to Christ. The Papists haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by Masses, a saluation by merites, a saluation by Idols, as though Christ had least to do in his owne office; for they haue other saluations to flye vnto. They will haue it, but they will buy it, and what wil they giue for it? why, they will fast so many daies, go so far on pilgrimages, hire priests to say so many Masses, build so many Abbeies, and giue so many summes of money to the Monkes and Friars. Therefore this scripture goeth against them, and doth dishonour their shamelesnesse, who (like *Nimrod*, that heaping stone vpon stone, would haue built vp to heauen) heape sin vpon sin, and every houre some one heresie or superstition groweth vp from this filthie roote. For what Papist dare say that *Simeon* thought on any of these, or put confidence in any other Sauour, but onely in him whom hee imbraced in his armes? for saluation is by the promise of God, and all promises are in Christ. And though *Iacob* wanted bread, *Ioseph* wanted not money, therefore he gaue them backe agayne their money, and likewise he gaue them that corne that they would haue bought with it. I would therefore wish them to say as *Iosephs* brethren did, that they haue their corne for nothing, and their money too, let them I say be content & reioyce to say, that they haue mercie for nothing and their works too. For God cannot be won by mens works, because they profit not him but themselues. There is no water can wash *Naaman* but Iordan, no water can waih the leprosie of sinne, but the blood of the Lambe. By this the Israelites were saued when the destroye passed by. By this the Lord knoweth vs to be his people, and by this the diuell knoweth



*Of the Song of Simeon.*

vs to be none of his. As it is proper vnto God to bee called goodnesse, so is it proper vnto Iesus Christ to bee called saluation. He is also called the way, the trueth and the life, for that life which we haue, is but a sparke and shadowe of life, but he is the true and eternal life. Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth and the life, to leade vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as it is to bee wise without wisdom, righteous without righteousnesse, or saued without saluation. Therefore let vs not bee ashamed to take our water from the fountaine, seeing Christ is the fountaine of all wisdom, of all righteousnesse, of all trueth, of al knowledge, of all saluation, and briefly of all goodnesse: for there is no other Arke to saue vs from the flood, no other ladder to ascend with into heauen, no other *Ioseph* to feed vs in the famine, no other *Moses* to leade vs through the wilderness. But as the river Siloa runneth through all the land of Iudaea, and watereth the whole citie of God: so Christ dorch shewe himselfe all in all, and al-sufficient in mercie to saue and to blesse all his Church with spirituall gifts. If Christ be saluation, what shall make vs despayre? Shall Sathan? No, for he hath ouercome Sathan. Shall death? No, for hee hath ouercome death. Shall heli? No, for he hath ouercome hell, Shall the Lawe? No, for he hath fulfilled the Lawe. Shall wrath? No, for he hath troden the winepresse of his fathers wrath. Therefore it was a sweete saying of one at his death, when mine iniquitie is greater then thy mercie o God, then will I feare and despayre.

Iohn. 14.

Ephes 4.  
1. Cor. 15.

Rom. 5.

Esa. 53.

Saluation is borne, therefore wee were all in the state of condemnation before: light is come, therefore we sate all in darknes before: glorie is come, therefore wee were all loden with shame before: life is come, to shewe that wee were all dead in sinne before. Life is come, and light and saluation: life to the dead, sight to the blind, and saluation to the damned. For Christ is called saluation, to shew that without him we are al damned firebrands of hell, heires of condemnatiō, and forsaken of God. To him that is sicke, it is easie to bee thankfull when he is whole, but whē he is whole it is harder

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to be thankfull then to be sicke. I would faine be disproued, that Niniueh might be saued though *Ionah* would not.

Psalm. 9.

*Thy saluation.* This word saluation is a sweete word, yea the sweetest word in all the scripture, and yet many despise this worthie iewel, because they know not what it is worth, like the dawes which would rather haue a barley corne, then a pearle or a iewel, because they know not the value thereof. O Lord what is man that thou art so mindfull of him! O man what is God that thou art so vnmindfull of him! If a friend had giuen vs any thing, we would haue thanked him heartily for it, but to him that hath giuen vs all things, wee will not giue so much as thanks. Now therefore let the rocke gush forth water againe, and let our stonie hearts powre forth streames of teares in vnfeined repentance. We haue all called vpon you, but none regardeth vs, as though God were as *Baal*, and as though *Dines* felt no payne, nor *Lazarus* ioye, but all were forgotten. Many times Christ commeth into the Temple, and there is scarce a *Simeon* to imbrace him, the babe is here, but where is *Simeon*?

If God had not loued vs better then we loued our selues, we should haue perished long ere this, and yet we imbrace not Christ as *Simeon*, who hath saued vs from temporal and spirituall punishment. Wee are inuited to a banker, he who calleth vs to it is God. What is the banker? Saluation. Who are the guests? The Angels and the Saints. What is the fare? Ioy, peace, righteousness, this is the fare, and we inuite you euery one: yet who will come at our bidding? some for want of faith, some for want of loue, some for want of knowledge, haue despised this holy banker, yet vnto this art thou called still, O soule vnworthie to be beloued.

*F I N I S.*

THE

# THE SECOND SERMON OF THE SONG OF OLD FATHER

Simeon.

*Thy saluation which thou hast prepared before the face of  
all the people, a light to be reuealed to the Gentiles, and the  
glorie of thy people Israel.*



*Thy saluation.* This word saluation is a sweet  
word, and holds me to it like an Adamant:  
for when I thought to proceede, this worde  
sayd vnto me, stay here, teach this and teach  
all, learne this and learne all: for it is the pith  
of all the mercies of God towards his chil-  
dren. Christ is called saluation, because no man should de-  
spaire, and because it is impossible to be saued without him;  
for saluation is onely in him. Christ can doe any thing but  
this, he cannot saue him that will not repent. He is called  
the saluation of God, because hee came not from men, nor  
from Angels, nor by chance, but from God himselfe, & ther-  
fore his name was not giue him after y manner of me, which  
was, that euery father should name his owne childe: but so  
did not *Ioseph*, for the Angel had giuen him direction for his  
name. The Virgine, the oracles, the babes, the shepheards,  
the starre, the wise men, the voyce of the cryer, the diuels, the  
leapers, the sicke, the dead, the Earthquake, the Sunne, the  
Moone, and all the creatures doe beare witnesse vnto the  
Sonne of God, which is our saluation: he is called the salua-  
tion of God, because hee is a saluation according to Gods  
owne minde. He came not to bring ease and libertie, but  
he came to bring the spirituall sword, and condemnation to  
all obstinate sinners, yet saluation to the penitent.

Luke 1.  
Luke 1.  
Matth. 2.  
I uke 2.  
Matth. 2.  
Luke 3.  
Mark. 1.  
Luke. 4. 15.  
Iohn. 11.  
Matth. 27.

I shewed you how many despised this iewel, because  
they know not what it is worth, how fewe *Simeons* there be  
in the Temple, how fewe *Nathaniels*, how fewe men that  
feare God, these plants growe not on euery ground. Who  
would be ynthankfull if he knew what the Lord giues, and  
what he forgives? he giues the sonne for the bastard, the

*The second Sermon*

Lord for the seruānt, the righteous for sinners, the innocent for the wicked, and the almightie Lord for the sinfull sonnes of men. Do you not maruell how you can offend this Lord willingly, which hath done so much for you? Here I reprove vnthankfulnes, securitie, and negligence, struiuing as it were to crucifie Christ againe, as the wicked Iewes did, who neuer prospered since the time that they sayd, his blood bee vpon vs, and vpon our seede. They were not like *Simeon*, who as soone as he sawe him, imbraced, and reioyced ouer him. There is no shewe of grace in them which shew no liking of godlinesse, neither in themselues, nor in others: for this is the first part of our conuersion, to loue them that loue God, and so they are drawn to the Sonne. No man wil build an Arke vntill the floud come, no man will seeke for corne vntill the famine come, and scarce *Lot* will bee gone out of Sodome before the time of execution of Gods wrath. doe come vpon them. We preach vnto you, & call vpon you, we haue euen wearied ourselues among you, we haue reptoned you for sin, and we must still reprove you vntill you amend: now therefore if there bee any grace in you, if ye haue any knowledge, any feare of God in you, if you haue any goodnes in you, if you haue any leisure to bee saued, turne backe now frō doing euill, come out of hell, & pluck your limbes out of the clouches of the Serpent: for verily wee haue not done so wel in this Citie as the Niniuites did, for al the preaching and teaching we haue had. For who hath determined in his heart to amend his life? who hath left his pride? who hath restored that which he hath takē by extortio, vsurie, & wrong? Surely they that haue done thus are monsters, I can not see him, he walketh inuisible and cannot be found. The heavens trembled at the death of Christ, the Sunne did hide his face, the earth quaked, the vayne of the Temple rent in sunder, the dead bodies rose out of their graues, and all this was to shew, that the Prince of the world suffered violence, and that the Lord of life suffered death for the raunsome of vs, and of all whosoeuer throughout the world doe beleue the Gospell, and liue in obedience thereof, and withall that hee suffering for sinnefull and wretched man, was a conquerer

Mat. 27. 25.

Gen. 7.

Gen. 42.

Gen. 19.

Mat. 27. 45.

31. 52. 53.

*Of the Song of Simeon.*

querer ouer hell and all euill, and had ouercome death. The Scribes are against him, the Pharisees were against him, the rulers band themselves against him, the Atheists against him, and all the spitefull and enuious Jewes against him, whose birth was base, whose life was contemptible, and whose death was ignominious, but God was with him, and in him, by whose power hee ouercame them all, and so became the saluation of God.

*David being to encounter with Goliath, Saul took & put* 1. Sam. 17.  
on him his owne harnesse, but hee could not weare it, it was too heauie for his little bodie, therefore he tooke nothing but a staffe & a few stones in a scrip, & so *David* slew the pride of the Philistines and the feare of Israel. And euen thus the Lord set his Sonne to fight with the prince of this world, not with swordes and targets, bowes and billes, but with the word and spirit of God, with the which he hath ouercome, and through him we also haue the victorie.

*Which thou hast prepared before the face of all people,*

He speakes this to the end that the eyes of all mankind may bee fixed vpon him, as the eyes of all Israel were fixed vpon the brasen Serpent in the wildernesse, that when they bee stinged with the sting of that fierie Serpent which deceiued our forefathers, they may flye vnto him for helpe, lest they perish in their sinne, and their blood be on their owne heads.

Numb. 21.

*Which thou hast prepared.*

He was prepared long agoe, as it dooth most plainly appeare: for the Virgin which bare him, the place of his birth, the poore estate wherein it was, his miracles, his Apostles, his torments, his crosse, his death, his resurrection and ascension into heauen, all these were foreshewed and foretolde long before they came to passe. Therefore some sayd, who is this that is so often spoken of by the Prophets? who is this that can doe many miracles, that the Scribes and Pharisees cannot do? that can raise the dead, that can cease the winds, that can calme the waters, at whose suffering the earth quaked, the Sunne hid his face, darknesse came ouer all;

Luke. 4. 47.  
Iohn. 11.  
Luke. 8.  
Mat. 27.  
Iohn. 10.  
Mat. 6.



*The second Sermon*

all; and being dead, rose againe by his owne power, and ascended into heauen in the sight of a great multitude? How can it bee then but it must bee knowne before the face of all people, which was so manifest by dreames, by visions, by oracles, by power, by authoritie, and euery thing? for there was nothing which had not a tongue to speake for God. Euery thing was prepared for him before he came to be reuealed, he came not in the beginning, nor in the ending; he came not in the ending, that we which come after him might long for his second coming. He came not in the beginning, because that such a Prince as he should haue many banners and triumphs before him. He came not in the beginning, because the eyes of faith should not bee daseled in him, & lest they which should liue in the latter times should forget him & his coming, which was so long before, euen as you forget that which I haue sayd as soone as you are gone hence. He came not in the beginning, because if hee had come before man had sinned, man would haue acknowledged no neede of a Phisition, but when man had sinned, and had felt the smart of sinne: for when they were cast out of Paradise, they ran vnto Christ, as the Israelites did to the Serpent. He came not in the beginning, but in the perfect age of the world; to shewe that he brought with him perfection, perfect ioy, perfect peace, perfect wisdom, perfect righteousness, perfect iustice, perfect truth, signifying thereby that notwithstanding hee came in the perfect age thereof, yet hee found all things vnperfect. The Iewes thought that he should come like some great Prince, with pompe and glorie, which was a carnall conceit, for herein they were marueilously deceiued, his father was but a poore carpenter, and his mother but a simple woman, and he a sillie babe wrapt in cloutes. Then ought not we to reuerence our Lord and to praise his name, for that he became so humble for vs, most vile wretches that are worthie of nothing? yet wee see how cruelly they dealt with this blessed one which came to saue them. Ignorance fate in the chaire, deceit gaue the sentence, and crueltie executed him, with the most painfull and shamefull death of the crosse. O that your eyes do not dasele,

and

*Of the Song of Simeon.*

and your eares tingle, and your hearts maruell at this dealing of theirs to our louing Sauour, which came to saue the if they would, and especially in that you now see that hee abased himselfe for our sakes euen to the vttermost! ô wonderful thing to thinke of! If you would mark, I would make you in loue with him before I haue done with you, I say vnto all those that come hither to bee edified, take your fill of pleasure, enter into Paradise, lift vp your eyes, stretch forth your hands and eate your fill of the tree of life, and the Lord will goe home with you, imbrace him and kisse him, entertaine him well, and he will dwell with you for euer. But you that come hither for fashions sake, either to see or to bee seene, to finde fault with somewhat, or to make an hypocriticall shewe of godlinesse where there is none, I tell you that comfort shall shake hands with you at the doore, mark it, and you shal see that my words are true. Shew me what it is that is better then saluation. I would haue none of you to bee damned if I might preuent it, nor so much as a peece of you to bee giuen to Sathan, therefore I would I knewe that stone that would kill *Goliath*, for I would strike it with al my might into his temples. If you will, you may be saued, & the Lord will one day put those wordes in my mouth that will touch your hearts. Therefore nowe arise, kisse and imbrace the sweete babe Iesus, and then afterward frame your selues to obey him, for then the Lord wil knock at your hearts, and if ye will let him in, he will teach you all things. The Lorde came not in the beginning, nor in the ending, but hee came in the middle age of the worlde, to shewe that if it will not learne now, it wil neuer learne to come vnto God by repentance and amendment, that they may learne to kisse the Son least hee bee angrie, and so they perish in his wrath like Sodome. He came in the middle age of the world, to shew that hee was indifferent for the worlde, to giue light and life vnto all that returne vnto him. For God respecteth no persons, but euery man of what nation or countrey soeuer hee be, that feareth God and worketh righteousnesse, is accepted of him, and he will fulfill their ioyes through Christ, yet not when we will, but according to his own good pleasure,

*Psalm. 2.*

*Acts 10.*

*The second Sermon*

1.King.17. and when hee thinketh good. Therefore stay *Helias*, anon the rauens will bring thee meate, and thou shalt haue enough. Anon *Moses* will deliuer *Israell*. So saluation is alreadie prepared of GOD, and hath beene long since with fulnesse of knowledge, and all excellent giftes, and he wil giue them to vs when he seeth good. But we are like whining children, that will not stay till their milke be cold, but would haue it though they bee scalded with it: so wee would haue the knowledge of God and libertie before wee know how to vse it. Wee would know the high mysteries and deepe counsels of God, before wee knowe our selues, we would haue the libertie of the Gospell, when wee know no way how to vse it but in securitie. But the Lord, he will wisely giue vnto vs as it were our bellies full when he seeth it good, and when hee seeth vs readie for it, who knoweth our hearts better then we our selues.

*Alight to bee reuealed to the Gentiles, and the glory of thy people Israell.*

- You haue heard *Simeon* shewing the cause why the sonne was sent from the Father, why he became man which raigned before in Paradise. What moued God to leaue his ioy and his blisse, and suffer more then all the world could suffer together? A great cause it is that would make a king leaue his kingdome, and fall to beggerie. A great and wonderfull cause it was that made *Iehouah* to come downe from heauen to suffer miserie vpon the earth. Two vnder causes *Simeon* sheweth why this *Messias* came from heauen. The first, that hee might enlighten the Gentiles, which sate in darknesse, and the second, that he might be the glorie of *Israel*, which gloried in their sacrifices and in their ceremonies, and so had no glorie before hee came, but were like the Moone when the Sunne doth shine vpon it, or like *Rachel* which despised *Leah* and became barren. And they despised the Gentiles light, like that sonne which was angrie because his lost brother came home againe, or like those labourers which checked the Lorde of the vineyard, because he gaue vnto the other labourers as much as hee gaue vnto them. But the Gentiles are like *Leah*, who being despised became

Gene.29.

Luk.15.

Math.20.

*Of the song of Simeon.*

became fruitfull. *Simeon* reioyced in Christ, not only for that he was the glory of Israel, but also for that he was the light of the Gentiles. Shal the head be sorrowful because the hand is well? nay rather the hand should be glad because the head is wel, & the head because the hande is wel. The Father should be glad because his son is stronger then himselfe, the mother should be glad because her daughter is wiser then her selfe, the brother should be glad, because his brother is richer then himselfe, the mistresse should reioyce, because her maide is a better housewife then her selfe. But we enuie our brethren & our neighbours, because they are better then we, & because God hath blessed them with temporall or spirituall thinges about vs: if wee see that they haue learning, then wee enuie them for their learning, if he haue more giftes, we enuie him for his giftes, if he haue more knowledge, we enuie him for his knowledge, if he haue more zeale, we enuie him for his zeale, if hee haue more riches, wee enuie him for his riches, and howe can wee reioyce when euerie bodys good is our euill, and euerie bodys ioy is our sorrowe? But fixe your eyes vpon Christ alone, and hee will fulfill your ioye, if you look not backe to Sodome like *Lots* wife. If you loue Gene. 29.  
ioy and gladnes, Christ is ioy and gladnes, if you loue comfort, why, Christ is the comforter of al that beare his crosse, if you loue life, Christ is eternall life; if you loue peace, Christ is peace; if you loue riches, Christ is full of heauenly riches, and full of liberalitie to bestow them vpon al such as loue GOD: so Christ is all in all vnto the godly, and they haue more ioye in Christ alwayes and in all things, then the richest, and most glorious and sumptuous Prince in the worlde, then *Salomon* himselfe had in worldly riches, honours, pleasures, ease or felicitie. For the wicked which put their trust in riches, and make them Gods of golde and money, of ease and pleasures, though they do all that they can to fulfill their lusts, and take neuer so much pleasure; and bee neuer so merry, yet they can haue no true ioy, nor peace of conscience, for all the peace, the mirth and sport they haue, is but deceit, all false and indurable, like the grasse, greene in the morning, and withered at night. But Gene. 19.

*The second Sermon*

Isay. 48. &  
57.

Gene. 4.

1 Sam. 16.

when the Lord doth knocke at their hearts, and strike them with a feeling of their horrible transgressions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no rest, but they may say, in laughter my soule is sorrowfull, in ease my soule hath trouble, in mirth mone, in riches pouertie, in glorie shame, in life my soule is euen dead, in plentie my soule wanteth al things wherein it should reioyce, it is destitute of all comfort, and possessed with all flauish feares like *Cain*, who being Lord of all the earth, yet had no ioye in it when God had once forsaken him. Like-wise *Saul* when God had forsaken him, he had no ioy of all his kingdome, nor of all his riches, and then who had more ioy, *Saul* the king, or *Dauid* the subiect? So then we see that perfect ioy can bee had in nothing but in God and in Iesus Christ. Wherefore as by the streame you may bee led to the fountaine, euen so let the ioye and peace of this life serue to leade vs to God which is perfect ioye and peace, and there rest, like the wise men which were guided by the starre, to come to the true sonne of grace Iesus Christ when hee was borne: and if we rest not in him when wee haue found him, there is no rest for vs, wee shall bee like the restlessse Doue, which fluttered about and found no rest any way, till she returned to the Arke: but we seeme as though we sought him and found him, when as we do but play the hypocrites. *Salomon* saith; that the waies of the whore are prosperitie and welfare, for she euer putteth on a vizard, that she might not bee knowne to bee so vile as shee is: so vnder the colour of goodnes euill is alwaies lurking.

Therefore also is Christ called the light, because we should leaue our foolishnes seeing light is come, & that wee should forsake all our lights which are but darknesse, and cleaue vnto his light which is the true light indeed.

*A light to be reuealed to the Gentiles, &c.*

Hee came to lighten the Gentiles, and they receiued him with thankfulness, of whom there was no hope of goodnesse left. Who would suppose that the barren woman should become fruitfull, or the prodigall sonne returne home againe? It is like as if an owle should be conuerted to see light, or as



*Of the song of Simeon.*

if the streame should returne into the fountaine, or as if an old man should become yong againe.

*A light to be reuealed to the Gentiles.*

To be reuealed, not yet reuealed, the Iewes must first reiect him before the Gentiles receiue him: & when the Iewes did oppresse him, condemne him, and crucifie him, then were his armes spred vnto the whole world. Whē the guests would not come, then he sendeth into the high waies, to compell others that would not come willingly vnto it. Comfort is on foote, and that which will come shall come, &c. The Queene of Saba came from the vttermoſt part of the earth to heare *Salomons* wiſedome, and the wiſemen came from the Eaſt to ſee Ieſus Chriſt, but wee may ſay, the Lord was here in the Temple, & I was in my ſhop, ſelling, & buying, lying, deceiuing and ſwearing. Well, when he comes back againe I will bee better acquainted with him: and ſo wee eſteeme not of his preſence in any reuerent ſort. The Shunamite ſaid; Let vs build a chamber for the man of God, then we ſhould build an houſe. *Zachew* did climbe vp into a tree to ſee our Sauour, and the Lord ſeeing his diligence called him, *Zachew* come downe, for I will dine at thy houſe this day, and that was a ioyfull day with *Zachew*, for then ſaluation came into his houſe and vpon all his familie: he gaue the Lord a feaſt, and the Lord made him a far better feaſt of peace, a feaſt of ioy, a feaſt of heauenly things, and ſo for his zeale and indeour to ſee Chriſt bodily, he ſhewed himſelfe vnto him ſpirituallly, euen to his hearts deſire.

*To be reuealed.*

Haue an eye to the future tenſe, that which is not ſhal be. As for example, *Salomon* was wiſe, but he is fooliſh, *Sampſon* was ſtrong, but he is weake; *Iudas* was a preacher, but he is a traitour; *Paul* was a perſecutor, but he is a preacher; *Peter* was a denier of Chriſt, but now hee is a bolde profeſſor of Chriſt; *Moſe* was learned in the wiſedome of the Egyptians, but now he is learned in the wiſedom of God, by which the wiſedome of the Egyptians is made but meere fooliſhnes in the ſight of GOD. Others as heathen Philoſophers, *Plato*, *Ariſtotle*, *Cato*, *Crates*, and ſuch like, were counted

Luk. 14. 23.

Mat. 12.

2. Kin. 4 20.

Luk. 19.

1. King. 3.

22. 11.

Iud. 13. &

15. and 16.

Luk. 6.

Acts 1.

Acts 9.

Math. 20.

Acts 4.

Acts 7.

*The second Sermon*

very wise men in the sight of the worlde, yea they wrote so many books full of wisdom, and all so adorned with notable sentences and wittie sayings, that one would thinke all wisdom were buried with them, so famous were they, and so full of earthly vnderstanding, teaching manners, counsels & policies: yet for my part I haue neither seene nor heard of any such, being wise in worldly things & without the wisdom of GOD, but that they haue committed some notorious foolishnesse in the sight of all men, like *Architophel*, of whom we reade that he was so wise a counsellor, that his counsell was like as one had asked counsell at the oracle of God, and yet see the ende of him, hee hanged himselfe, and all for want of the knowledge of God. It had bene better therefore for him to haue had more wisdom and lesse wit. *Crates, Aristotle, Plato*, and others of the wise Philosophers, haue either poysoned, burned, or drowned themselves; and so wee see that the ende of worldly wisdom, is meere foolishnes, and the foolish haue more peace then the wise: for their wisdom without the feare of God, dooth them no more good then the Arke did to the Philistines, which did nothing but torment them, because they knew not how to vse it, and therefore vnreuerently abused it. For if your wisdom consist in eloquence of wordes, in profunditie of wit, to gaine craftilie, and spende warily, to inuent lawes, to expounde riddles, and to interpret dreames, to tell fortunes, and prophecie of matters by learning: all your wisdom is but vexation of the spirite, for all these without the feare of God doe vs no more good then their wit did these Philosophers, which notwithstanding sate in darknes. And I am afraide though Christ brought light vnto the Gentiles, yet it may bee said, that the Gentiles sit in darknes still, sauing a few Leuites scattered vpon the mountaines, for whose sake Sodome is spared. And because those had not the knowledge of GOD, therefore they worshipped *Mars* and *Cupid*, Sunne and moone, beastes and serpents: so the Philistines worshipped *Dagon*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a calfe, *AbaZiah* worshipped *Beelzebub*, the

2. SAM. 16.

23.

2. Sa. 17. 23.

1. COR. 1. 20

2. Sam. 5.

2. King. 17.

30.

Iud. 16. 23.

Acts 19. 33.

2. King 19.

37.

*Of the song of Simēon.*

the Moabites worshipped *Chamos*, the Samaritanes did worshipping vnto *Baall*: so the trueth to such seemeth false-hood, and errorr seemeth trueth. As for example, that the world should be made of nothing, that the word became flesh, that God and man was ioyned together in one person, that one man may bee righteous in the righteousness of another, which is Christ, and that the dead shall rise againe, these seemed foolishnesse vnto the Gentiles, neither could they belecue them. No more can some Gentiles amongst vs at this day, which are but naturall men, therefore they doe not belecue the: for when they professed theselues to be wise, they became fooles, saith the holy Ghost.

Exod. 32.  
4. 6.  
2. King. 12.  
1 King. 22.  
13.  
1. King. 16.  
32.

So then wee see nowe what Christ hath done for vs, hee hath bound that Serpent, which hath sowne all the tares, so that the Deuil is faine for want of better lodging, to enter into swine.

Rom. 1. 22.

Heretofore, whereas one followed God, a thousande followed *Baall*, but now Kinges and Princes lift vp their heads, desiring Christ to raigne with them & in them. Heretofore we made our selues like the wounded man, we were spoyled, wee were stript naked, and we were bathed in our bloud, being full of wounds, but now Christ hath furnished vs, hee hath washed vs, he hath clothed vs, and wee are now become true Israelites: vs which were the vile & wild oliues, he hath grafted vpon the true oliue, & planted vs in a fruitfull soyle. And what cause can we shew for this but onely mercie? For heretofore we were called foolish, but the Lord hath made vs wise according to the wisdom of God in these dayes by his spirite: but if you deserue to bee called the foolish nation againe, then ye are most vnhappy and most cursed. So now we haue heard that the Lord doth reueale all his counsels vnto his Prophets, and how the glorie of Israell is nowe reuealed to bee the light of the Gentiles. And you haue heard the cause why: because the Iewes rejected their own saluation. You haue heard that the cause was onely his mercie and his loue, because mercie cannot containe it selfe within Ierusalem.

Deut. 32.

*A light to be reuealed to the Gentiles, and the*

*glory*

*The second Sermon*

*glorie of thy people Iſrael.*

You haue heard why Chriſt is called light, why he is called the light of the Gentiles, why the Lorde did chaunge a curſe vnto a bleſſing, and why the Gentiles did chaunge darkneſſe for light, and a thouſand Gods for one true God. Then the Gentiles receiued more grace then they deſired, for the Lord came vncalled into their owne houſes, and made a feaſt vnto them in their owne houſes. The light of the Gentiles is our light, your light and my light: Chriſt is our grace, your grace & my grace, & Chriſt is our ſaluation, your ſaluation, and my ſaluation. He came vnto the Iewes, & for the Iewes, & yet his comming vnto the Gentiles was better thē to the Iewes. He came into the world whē the world did abound in all wickednes, and ſaued vs when wee moſt deſerued wrath. Wonder at this you that wōder at nothing, that the Lorde would come to bring ſaluation, to redeeme our loſt ſoules, euen as it were againſt our wils: ſo that now we would not be as we were for a thouſand worldes. The blindneſſe of the Iewes, was and is wonderfull, who heard of their reiection, & of our conuerſion, and yet vnderſtood it not, neither ſought to preuent Gods wrath in reiection of them. Therefore the rocke which ſhould haue ſaued them, did ſhauer them in peeces, wherein was ſhewed their wonderfull blockiſhneſſe, hauing it ſo often foretolde by their Prophets, figured in their law, ſhadowed in their ſacrifices, and reade in their Churches from Sabbath to Sabbath. Euerie thing that commeth to paſſe in Churches, in common weales, in cities, in countries, in kingdomes, and in prouinces, theſe are al foretold in the Scriptures, and yet none doe vnderſtand it, ſauing a few choſen ones whom God loueth. For, the comming of Antichriſt, the ouerthrowe of kingdomes, the darkneſſe of Poperie, the light of the Goſpell, the conuerſion of the Gentiles, & the reiection of the Iewes, all theſe are ſet downe in the Scriptures, and yet we can not vnderſtand it, though wee heare it day by day, becauſe wee doe not giue our minds to vnderſtanding. Such hearers ſhal ſtand in a maze before the righteous and terrible throne of God: the dead ſhall riſe, the trumpe ſhall blow, and all the world

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world shall bee in an vprore, and they shall stand quaking, when their hearing without profiting shall be layd to their charge, & they shall say, O we haue knowne no such things: but surely if the Iewes could come out of hell, they would admonish vs to take better heede how wee heare: for wee heare as though wee did not heare at all, our mindes are otherwise occupied. Now when wee see any thing come to passe, as it is foretold in the Scriptures, then wee must say as Christ sayd, this prophecie is fulfilled, for all things that are written are come to *Scriptum est et factum est*, that is, as sure as it is writtē, so surely doth it come to passe. It prophecieth nothing but that which truly is fulfilled in due time, & the more often it speakes of a thing, the more certaine, the more excellent, and the more to bee beleeued it is. Like a iewell that is beset with pearle, so is our calling ordained with scriptures, for so doth God tender our calling, which is so often in his mouth, and we so often in his remembrance, that he speaketh of vs in euery booke throughout y whole scriptures, like a kind spouse whose loue is in a strange countrey, and he delighteth himselfe with thoughts and meditations of her: so he did long vntill the Gentiles were come to him againe, like the prodigall childe, whose father did long vntil hee had imbraced him. When shall my prodigall sonne come home againe, sayth hee? I will put my best garment on his backe, and my golde ring vpon his finger, and his share shall be the daintiest morsell. And thus God longeth for our saluation, and hee knocketh at our doores. Is fa: h here? is loue here? is one called the feare of God in this place? Luke 15.

And as loue maketh louers sometime to speake plainly and familiarly one to another, sometime by darke speeches & riddles, sometime by letters, sometime by dumbe shewes and signes, and sometime to hide themselves one from another: so our GOD speaketh sometimes plainly vnto his Church, sometime darkly and mystically, sometime he turneth his face from his Church and deare spouse, as though he would not speake vnto her for loue, as appeareth in the booke of the Canticles. Of the casting off of the Iewes and calling in of the Gentiles, the first type or figure was *Caine* Gen. 4.



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and *Abell*; *Caine* was the eldest sonne of *Adam*, and *Abell* the younger, yet God loued *Abell* and accepted his sacrifices, but God reiected *Cain* for his wickednesse, and hee became a reprobate. Euen so dooth God, hee reiecteth the Jewes which were the eldest sonne, the true oliue, and the naturall seede, and Gods deare children if they had continued in obedience, and he taketh vs being but the youngest sonne, the wilde oliue, the seede of the wicked, and maketh vs children by adoption vnto him, onely of his meere mercie without any other cause.

Gen. 9.  
So it hath  
been  
thought:  
but *Iaphet*  
was the el-  
dest, *Sem*  
the next:  
*Cham* the  
youngest.  
Gen. 5. 32.  
9. 24. 10.  
21. and. 11.  
10  
Gen. 9. 27.  
Ioh. 13. 16.  
Gen. 21.  
Gen. 22.

The second example was *Sem* and *Iaphet*, both which were *Noahs* sonnes, *Sem* was the first sonne, and *Iaphet* the third and yongest, and of this *Iaphet* came the Gentiles: of him said *Noah*, God perswade *Iaphet* that he may dwell in the tents of *Sem*, that is, that they may bee vnited together, as we see it is come to passe. Other sheep I haue saith Christ, which are not of this folde, them also will I bring, and they shall heare my voyce, and there shall bee one sheepefolde and one shepheard.

The third type or figure was *Ismaell* and *Isaak*, both the sons of *Abraham*: *Ismaell* was the eldest, *Isaak* the yonger, yet *Isaak* was chosen of God, and enioyed the promise. And *Ismaell* his eldest brother a mocker of *Isaak* was put away, the Lord was not with him.

Gen. 25,  
The fourth type or figure was *Iacob* and *Esau*, both sons to *Isaak*: *Esau* was the elder brother and *Iacob* the yonger, yet GOD loued *Iacob* and hated *Esau*, because *Esau* contemned his birth-right, and solde it to *Iacob* for a messe of pottage, and therefore *Iacob* stole the blessing from him: so God blessed *Iacob*, but cursed *Esau*: wherby is shewed that the Lorde did for the contempt of the Iewes, take away their birth-right and their blessing, and hath giuen it vnto vs.

Gen. 29. 16  
The fift type or figure was *Leah* and *Rachell* the two daughters of *Laban*; *Leah* was the elder, but bleare or squint eyed, *Rachell* the yonger beautiful & fayre. 17. Therefore *Rachell* was beloued of *Iacob*, & *Leah* despised. 18. Yet *Leah* was first married. 23. and also made fruitfull. 23. but

*Rachell*

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*Rachell* also was after married. 28. and more beloued. 30. and hauing enuied her sisters fruitfulnessse. 30. 1. and repented, God remembred her, and made her fruitfull. So Christ first married the Iewes, and made them glorious, but when they despised their glorie, he married with the Gentiles, and they enuying their happinesse, of barren in al goodnesse, became fruitfull in true holinesse.

The sixt figure was *Manasses* and *Ephraim* the two sons of *Ioseph*, *Manasses* was the eldest, and *Ephraim* was the yongest. Both of them *Ioseph* hauing brought to *Iacob* his father that he might blesse them, he tooke *Manasses* & put him towards *Iacobs* right hand, that hee might blesse him first and more plentifully, and he took *Ephraim* and put him towards *Iacobs* left hand. But *Iacob* stretched out his right hand, and layd it on *Ephraims* head which was the yonger, and his left hand vpon *Manasses*, directing his hands so of purpose, for *Manasses* was the elder of them both. Thus the Lord blessed vs when there was no hope left for vs.

The seauenth figure was *Rahab* a harlot in Iericho, who Iosua. 2. was a Gentile, yet her heart was touched so, that she receiued and entertained the spies that Israel sent, & in the time of danger hid them, that they should take no harme: signifying therby, that the Gentiles should receiue and imbrace the true Israelites and messengers of the Gospell, and keepe them as safely, and defend them as diligently as *Rahab* did the spies of Israel.

The eight figure was *Ruth* a Moabite: of her Christ Ie- Ruth. 4. sus vouchsafed to come as concerning the flesh, to shewe that he came not onely of the Iewes and for the Iewes, but also of and for the Gentiles, which were the lost sheepe, vn- hoped for, being strangers from the couenant.

The ninth figure was *Sampson*, who being a Iewe, would Iudg. 14. needes marrie with a Gentile, signifying that Christ Iesus would also marrie with the Gentiles, as hee did with the Iewes.

The tenth figure was *Salomon*, who married *Pharaos* 1. King. 11. daughter which was an Egyptian and Gentile, signifying thereby that Christ would take him a spouse among the Gentiles

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**Psalm. 45.** Gentiles to marrie with himselfe, as *Dauid* in the *Psalmes* declareth.

**2. King. 5.** The eleuenth figure was *Naaman* the Syrian, whose leprosie is turned vpon *Gehezies*, the leprosie of an heathen & ignorant man turned vpon an Israelite, and one that had the knowledge of God, being the seruant of a Prophet: signifying that our leprosie of sinne and ignorance should be turned from vs vpon the Iewes, who had the knowledge of the law of God, but esteemed it not, but were vnthankfull for it. Many like examples there are in the newe Testament. For like as the Cherubins, though seuered in sunder, yet looked one towards another, and both vpon the mercie seate: so the old Testament and the new looke one towards another, and yet poynt at one and the same thing.

**Matth. 2.** The first type or figure in the new Testament was the wise men, which were the first fruites of the Gentiles, and came from the East, being guided by a starre: signifying that by the guiding of the worde and spirite of God, the Gentiles should come from all the places of the world to imbrace Christ Iesus with ioy.

**Matth. 2.** The second type or figure was Christ his going into *Ægypt*, signifying thereby that he should goe from the Iewes to the Gentiles, because the Iewes refused him through vnbeleefe, abundance of wickednesse, and want of reformation: so wee see that nothing can driue away Christ but sinne.

**Mat. 21. 12.** The third type was Christ whipping the Iewes out of the Temple, shewing thereby that the Iewes should bee whipped or cast out of the spirituall Temple, and the Gentiles should occupie it. This beloued, belongeth vnto vs, vnto whome the Lorde so wonderfully hath made his light to shine.

**Mat. 21. 33.** The fourth figure is the parable of the vineyard, which was taken from them that possessed it, and giuen to them that should bring forth the fruites thereof, and yeeld better increafe vnto the Lord of the vineyard.

**Mat. 22. 23.** The fift figure was the parable of the two sonnes that were bidden to goe and worke in their fathers vineyard, of whom

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whom the first sayd he would, and did not: the second sayd, he would not, and did repent, & went to labour in the vineyard: the first signified the Jewes, which made many vowes with such a shewe of godlinesse, which was but hypocrisie, whom the Lord reiected and cast off, and said, that the publicans and sinners should stand in judgement to condemne the greatest of them.

The sixt figure, was the feast that the Lord made vnto the disobedient guests whom the Lord inuited to his banquet, which was onely ordained for them, and who promised to come vnto it, and yet refused and would not come, but alleadged sleight excuses taken from their loue of earthly and transitorie things about God. Therefore the Lord sent into the high wayes, to call and compell the Gentiles to come, which came, though some left their wedding garments behind them. Math. 22. 2.

The seuenth type or figure, was the vision of *Peter* in Acts 10. Ioppa, when he was on the top of the house, where he sawe the vessell come downe that had in it all manner of foure footed beasts of the earth, and wilde beasts, and soules of the ayre, and creeping things, where also the voyce sayd vnto him, *Arise Peter, kill and eate*: wherein the Lorde shewed vnto him, that he should count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beasts set downe in the lawe of God, and therefore when *Peter* was sent for to *Cornelius* house, hee sayd: *Of a* Vers. 34.  
*trueneth I perceiue that God hath no respect of persons, but in euery nation he that feareth God, and worketh righteousnesse is accepted of him.*

Many other examples of our calling, as the straied sheep, Luke 15.  
the lost groat, the prodigal son, and Christ eating with publicans and sinners, which when wee reade wee should cast our figure and say, of whom is this spoken? of the Gentiles? then it is of me, for I am a Gentile. But am I conuerted? If I be not, then haue I not fulfilled this prophesie: therefore let vs strue to doe wel, and to mortifie and subdue sinne which dwelleth in our mortall bodies, for none but the valiant can enter into the kingdome of heauen. Luke 5.

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Now all these propheties are fulfilled, the blind see, the lame goe, the dumbe speake, the deafe heare, the maymed worke, the dead are quickned, the leapers are cleansed, and the poore receiue the Gospel. Therefore who will despaire, and say, light is not reuealed vnto me, when as he seeth it to be reuealed vnto whole nations? And so solemne is our calling, as that in so many places of the Scripture it is foretold, whereby we see how dearly the Lord tendereth our saluation: like as a kinde spouse which was longed for, while she was in a straunge countrey: for Christ longed for the Gentiles till they came home againe vnto him. Therefore let vs now consider what he giueth vs, namely, righteousnesse and saluation: first righteousnesse, then saluation: first repentance, and then forgiuenesse of sinnes, the sunne of the Gospel, least we should see heauen in hell, and light in darknes, and ioy in anguishes.

Let vs not contemne our light, or grow carelesse of it: let vs not build with one hand and ouerthrowe with the other by prophanenesse, like those men which while they surfeited at their gluttonous tables, did call vpon God for health. Christ is not receiued with the left hand, if the father offering a gift, doe see the sonne stretch forth his left hand, hee will withdrawe his gift from him. I say let vs not contemne our light as the Jewes contemned their glorie. For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excellent reuelation, that great and mightie kings haue earnestly desired to see, and Princes haue layd down their crownes to reueale it. Let vs imbrace this light, let vs take and put on the wedding garment, and goe to the banquet, vnto which a thousand messengers haue inuited vs, and alleadge none excuses: say not, *I haue married a wife, I haue bought oxen, I goe to see a farme, &c. and therefore I cannot come*, neither will I come. Well doe so, if that ye will needs: but remember that thou wast inuited, and therefore the blessing shall be giuen to another. And *Esau* shall weepe for the blessing but shall not haue it.

Mat. 13.

Mat. 22.

Heb. 12.

But giue me a reason I pray thee, why thou wilt be called  
the



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the seruant of God, which doest not serue him, or the childe of God, which doest not loue him, or the disciple of Christ which doest not learne of him: yet his raine falleth vpon all, the iust and vniust, & he giueth thee all things for nothing: the sunne doth giue his light for nothing, the dewe doth giue his moysture for nothing, the riuers doe giue their waters for nothing, and the earth dooth giue her fruite for nothing.

What shall wee doe then when the sunne shineth? Wee must not doe as we doe in the darke, for then men ought to betake the to their labour. Learne of the sauage beasts, who as soone as the day springs, betake them to their trauell, & euery bird welcommeth it with many a sweete song. Christ is light, and this light is come: therefore he that seeth not now is blind. Are not they then blind which yet see not, that prayer for the dead is vaine, needles and bootlesse? But thick darknesse must haue a mightie light to chase it away. So that he which beginneth to roote out some error or superstition, at the first shall haue much a doe, for custome and naturall corruption are the first causers of heresie, and shall crie against her in the maintenance thereof, and withstanders of reformation shall say, great is *Diana* of Ephesus, and so for a long time they seeme to wash the Ethiopian or the blacke Moore, the more they wash him, the more they gall him, and yet he is an Ethiopian still, but in the ende the Arke standeth, and *Dagon* falleth downe, and trueth triumpheth ouer falshood, hauing got the victorie, and light chaseth away darknesse with the brightnesse thereof. Why then doth this darknesse continue amongst vs still? To him that asketh what Scripture haue you agaynst it? it is sufficient to answer, what Scripture haue you for it? For if the worde commaund it not, God reiecteth it, and will say, who hath required these things at your hands? But what is this, for euery idle word you must giue accout, as our Sauour Christ sayth, Matth. 12. And whatsoeuer is not of faith is sinne, Roman. 14. 23. They aske, what, shall wee not say, God be with them? Why should you? Why (say they) must wee say nothing? What if thou doe not? What sayest thou, when

Rom. 13.  
Ephes. 5.

1. Sam. 5.

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when thou mentionest the death of thy first fathers, *Adam, Seth, Enos, Enoch, Noah*? Doeſt thou leſſe loue theſe, not praying for them, then thou doeſt them for whome thou ſaiest, God be with them? &c.

But thou haſt ſpeeches enough to uſe, if thou wilt needes ſay ſomewhat, and leaue ſuch ſuperſtitious and offenſiue ſentences. If he be a good man, thou maiest ſay, the Lord be thanked for his deliuerance, or the like: but if he be not, then thou maiest ſay, God grant we may doe better then he hath done, and that by his fall we may learne to riſe from ſinne, or ſome ſuch thing: whatſoeuer he be thou maiest ſay as *Daniſd* ſaid of his child, giuing a reaſon why he would not pray for him any longer being dead: Can I call him back again? I ſhall goe to him, but he ſhall not returne to me: or any other wordes ſo they bee wiſe, and therefore not againſt the word. What then is to be done? As *Iacob* ſayd to his wiues and children, Giue me your idols that I may burie them: ſo ſay I vnto you, giue mee your ſuperſtitious that I may burie them, that they may remaine with you, or in you, no longer to the diſhonour of God, offending of your weake brethren, or to my griefe. For I am iealous ouer you, and becauſe you are mine & I am yours, O that my voyce were as the whirlewind, to beate downe, roote out, and blow away al your ſuperſtitious, that they may no longer raigne among you: or rather O that Chriſt which is our light were come into vs all, and ſhined ſo bright that wee were aſhamed of all our darkneſſe: of all, not of minde onely, but of will alſo, and of works, that we no longer would walke in darkneſſe, for ſew haue the will to walk according to the word either in darkneſſe or light: wee can ſee to ſinne in the darke as well as in the light, and doe rather, becauſe the light diſcouereth both the harlot and the theefe, ſo they are afraid of the light: but aſſured be we, where light is not, Chriſt is not: for Chriſt is light, and let none bee afraid to ſeek this light which is ſo good, ſo excellent, and ſo profitable for vs. For it doth not onely deſcrie it ſelfe, but all other thinges round about it. Therefore if thou haſt this light, thy faith, thy feare, thy loue, will ſhewe it ſelfe, and good things cannot now hide themſelues,

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selues, for he that is light, doth delight to please God in the light. It is no maruell though a man stumple in the darke, but he which stumpleth in the light is not very strong, because he seeth his way before him. Once we stumbled at euery strawe when wee walked in darknesse, for then wrath had a fall, pride had a fall, lust had a fall, drunkenesse had a fall, penurie had a fall, ignorance had a fall: or if you will, pride rose, and we fel, lust rose, and we fell, &c.

Were Egypt as light as Goshen, we should haue idolaters as ioyful as true worshippers, but there is palpable darknes, tedious, fearful, & of long continuance in Egypt, cleare light onely in Goshen: therefore flie Egypt, but if thou liue in Egypt, that is, walke in darknes, or commit wickednesse, though thou sin in the darke, the light will bewray thee, and thy conscience will accuse thee, and condemne thee for it. Therefore now giue ouer darknes, and arme thee with light, for our life shineth like the light, therefore now wee should be Israel, for Israel is reuolted.

But many scrolles may be written of our sinnes, and thus the Gentiles are as Gentiles still. He that beleueth not the word, is an infidell, hee that beleueth not God, is an Atheist, he that worshippeth any thing more then God, is an Idolater: euery mans conscience shall condemne himselfe. Yet men will leaue godlines for riches, but they will not leaue their riches for godlinesse. What madnesse? Yea the Iewes neuer serued God at any time with such deuotion as manie doe now their golde and their riches, ô intolerable wickednesse! For many there are which could be content neuer to dye, but liue euer here with their riches and pleasures.

And is not the godly more despited for his godlines then the wicked for his wickednes?

Are not the members of Christ more hated, and worse entertayned by vs then the limmes of Sathan? So dearely doth euery one loue sinne, and drawes sinne vpon sinne, til there bee a chaine of many linkes and monsters therein drawn most lothsome. And though we of our selues runne swiftly to hell, yet the most driue vs to make vs to hie faster; they come vnto vs and say, your fathers loued vs well, and sayde

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vnto vs, if you will be sayre, you shall be wise, if you wil bee drunke, you shalbe rich, &c. Yea euery onepoynteth at, and sheweth vs the way which leadeth to destruction: and how few are the number of them which shew vs the way of vertue and godlines?

And thus wee are euen as forward as those Iewes which strue who shall come to hell first. Who did euer thank God that he was not borne an hundred yeares agoe, when ignorance spread ouer al, & al Egypt was smittē with darknes? or that the Lord hath not left him to himselfe to become an Atheist or an Epicure which liues without GOD in the world? We haue all Gods gifts offered vs, but wee haue refused them. Christ brought light, but we had rather he had brought darknes, for we loue darknes more then light. The Angels, the heauens, the word, the spirit, are light, and we which see it are darknes, for we can not abide light, but are like an owle which flieth out of a bare field from the light of the day, such a death is day vnto vs. Faith is flowen away, truth is become a pilgrime, and euery string is out of tune. He which should weepe and be sorrowfull, laughes, & truth is brought to the ground, yea poore truth is euen persecuted to the death: but sinners are stubble, and their sentence is, burne them.

How fine would be the way of vertue, if you would pare away the rubbes that are in it, if you would take away all occasions of sinne, and giue it gall to eate, and when you haue done so, set a crowne of thornes vpon the head thereof, and when you haue thus crowned it, make it carrie the crosse, and when it hath carried the crosse, condemne it, and when you haue condemned it, put it to death, and when you haue put it to death, burie it: & when you haue buried it, roll a great stone vpon the head of it, and set watchmen to keepe it, euen fasting and prayer, that it may neuer arise againe to raigne any more, the which the Lord for his mercie sake grant, Amen.

# THE CALLING OF IONAH.

Ionah. I. I. 2.

1 *The Worde of the Lorde came to Ionah the sonne of Amittai saying,*

2 *Arise, and goe to Ninine that great Citie, and crie against it, for their wickednes is come up before me.*

**Y**OU haue heard the sweete song of olde father *Simeon*, like the pleasant song of a sweete bird before her death, setting forth the ioy of the righteous which embrace Christ Iesus. Before Christ Iesus vouchsafed to come vnto vs, we woulde not come vnto him, but in all our doings wee wrought our condemnation, and through the innumerable heaps of our iniquities, laboured to driue him without all hope of mercie from vs. So wee continued like flies which flutter about the candle till they haue consumed themselves. When we had done as much as in vs lay to driue him away from vs, then he saued vs, and recompenced good for euill vnto vs. So that if God had loued vs no better then we loued our selues, wee might haue perished in our sinne, and our blood should haue been vpon our owne heads. If Christ bee the light of the Gentiles, let vs embrace him, and euery one walk as becometh the children of light: but many do shut their eies against it, lest they should see, and not on-ly many smother their owne light, but the Sunne saith vnto the Moone, shine not, and the Moone saith vnto the Starres, bee not bright. And many haue smothered their light so long, that the dampe hath put out the candle, and thus they labour to bring the darknesse of Egypt vpon *Goshen*: so that their eyes haue forgotten to see, and so many goe out of the waye, because they woulde not looke vpon the candle; & the deuil giueth to euery one that which he wisheth, so it may be for his hurt. But who can but pitie, that with the same



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*Manna* which commeth from heauen and feedeth many to life euerlasting, so many are poysoned and find in it nothing but the sauour of eternall death.

The Iewes had no cause to enuye our light, for hee gaue them glorie: he was poore, and yet he gaue them riches: he was counted base, and yet he made them honorable, he was contemned, and yet he made them beloued: they were ful of darknes, and he brought them light, but they contemned this light, and so procured their owne condemnation. And therefore now it is come to passe, that they are become vagabonds vpon the earth, and most contemned of all other nations; and euery people haue a dwelling, whereas since they prophesied euill vnto themselues, saying his blood bee vpon vs and our children, goodnes hath put on the face of bashfulness amongst them.

If thou embrace Christ as *Simeon* did, then Christ is thy glory, but if thy glorie consist in beautie which fadeth, in gaye cloth which weareth, in wealth which wasteth, or in gold which rusteth, then Christ is not thy glory.

We haue gone long with an old man, and now wee haue lost him, but we are loth to part with him hee is such a good companion, neuerthelesse wee hope to finde him agayne in *Ionah*.

We haue gone but slowly with him as with an olde man that is not very swift of foot, but now wee must runne with *Ionah* as with a post, lest *Nininie* be destroyed.

*Also the word of the Lord came vnto Ionah the sonne of Amittai.*

I neede not to shewe the authoritie of Prophets, but concerning their sortes and difference: there are three sortes of Prophets. The first were such as called vpon the name of the Lord in prayer for the people, and receiued an answer from the Lord in the peoples behalfe, of which sort was *Samuell*, and these were called Seers. A second sort of Prophets were such as God raised to expound the law and declare the will of God vnto the people, when the Priestes and such as should do so, were slack in their callings, of which sort was *Esay*, *Ieremie*, *Ezechiell*, *Daniel*, *Hose*, *Ioel*, *Amos*, *Obadiah*, and

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and the rest of the holy Prophets. A third sort were such as haue bin since Christ, working such like effects, of which sort was the Prophet *Agabus*, of whom mention is made in the eleuenth of the Actes and the 28. verse. Act. 21. 28.

Nöw in the second sort of these was *Ionah*, whome God sent to declare his will vnto his people, vnto whom also the Lord did reueale the subuersion of kingdomes, the ouerthrow of Tribes, the captiuitie of Nations, and calamities that were to come vnto the sonnes of men for iniquitie and rebellion against God.

As all wise men were not borne at once, nor liued together: so these holy Prophets haue not bin at once, but were raised vp by the Lord God, some here, some there, according to his pleasure, and as hee saw the people stand in neede of them by reason of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of these, all things that might bee reuealed, but as much as was sufficient for them euery one in their times and places. Neither hath any of them tolde as much of the will of God as might be declared, nor fully expounded his lawes. But the Patriarkes left some to the Prophets, and the Prophets left some to the Apostles, but they haue left none for vs, but they haue all left open the whole wil of God vnto vs, and euery Prophet now bringeth onely Gold, Myrrhe, and Frankensense, like the wise men which came to see our Lorde.

There are three things which moued me to take this storie in hand aboue all others. First, because you know the storie, and therefore can the better conceiue of the matter as I goe forward with it. Secondly, because it is brieue and doth containe a great deale in a little. Thirdly, because it is most agreeable for the time and state of this sinfull age wherein we liue, and therefore most conuenient for vs. It is manifest that *Ionah* liued in a very troublesome time, namely in the time of *Ieroboam* the sonne of *Ioash* king of Israell, a wicked king, though not he which is called the *Ieroboam* that made Israell to sinne. For of this second *Ieroboam* in whose time he prophesied, it is written, 2. King. 14. 24. he departed not

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2 Kings 14.  
25.

from any of the finnes of *Ieroboam* that made Israel to sinne, which commendeth the holines of *Ionah*, in that hee in the midst of the corruptions wherwith al the people were ouerflowne, was vncorrupted & vnspotted, & called to be a prophet amongst the people of God. For he had prophesied in Israel before he was sent to *Niniuy*, as the word also doth argue, which laeth open & magnifieth the great loue of God, in that hee sent a prophet to admonish his vngodly people, when as he should haue sent a thunderbolt to terrifie them, or rather vtterly to destroy them: so that there mercy stept before iudgement.

His name was *Ionah*, which signifieth a doue, which admonisheth vs, that as we labour to be as wise as serpents, so we should also desire that we might bee as simple as doues. His fathers name was *Amitai*, which signifieth truth. I would that truth were euery preachers father.

There are two special things contained in this history. The first, the great mercy of God shewed to three sorts of men: the *Niniuites*, *Ionah*, & the mariners. In respect of the *Niniuites*, that he sent a prophet to *Niniue* a citie of the *Gētiles*, which were strangers from the couenant, from the promise, & strangers from the common-wealth of Israel; & conuerted them by his preaching, & so spared them now. In regard of *Ionah*, that being for his disobedience in flying to *Tarsish*, when hee was sent to *Niniue*, throwne into the sea, hee prepared a great whale to swallow him, & in his belly euen in the bottom of the sea, where there was no hope of life for him, preserved him, & after three daies deliuered him thence safe, & then cast him not off, but continued him in his calling, and wrought powerfully by him, both in the ship conuerting the idolatrous mariners, & in *Niniue*, humbling the king & the whole citie: and lastly, when hee had most vnworthily doubly murmured and iustified himselfe against God, hee contented himselfe with gentle and milde reproofe of him. In consideration of the mariners, that hauing been idolaters all their liues, and now in danger, giuing the honour of God to their owne fancies, God yet conuerteth them, so that they called vpon, and sacrificed, and made vowes vnto the true God,

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God, and by his mighty power hauing the winde and seas calmed, were then and for euer saued.

The second thing, is *Ionahs* fall, and rising agayne. His fall, first sinning, both flying from GOD, and murmuring, and therein iustifying himselfe: secondly sustaining his punishment manifolde, and long seares, casting into the sea, and continuing in the Whales bellie three daies, and afterward his reproofe and conuiction. His rising, first repenting in the ship, in the belly of the whale, and being cast out of it. Then also faithfully discharging his dutie, crying against Ninue couragiously.

Wee haue scene *Ionah* a farre off, if wee would we might see him neerer. Hee that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets rewarde. Therefore let vs prepare our eares to heare and receiue the worde of GOD preached by his ministers, and let vs thinke that *Ionah* is come againe to our houses to preach, and whether it be fortie dayes, or fortie weekes, or fortie yeares, they that liue like *Sodom*, shalbe punished like *Sodom*. But as our Sauour said to his disciples: *Pray that your flight bee not in the winter, nor on the Sabbath:* so say I vnto you, pray that the Lords comming be not on the weeke daies, for if hee come then, how should he find you? Therefore I pray you learne at least now, and giue good eare, that yee may heare sufficient for all the weeke.

Mat. 24. 21.

*The worde of the Lord came, to Ionah the sonne of Amittai, saying, Arise and goe to Ninue, &c.*

Herein I obserue that *Ionah* went not before he was sent: for going to preach vnto the Gentiles, it was needful that he should haue a special calling & comission fro the Lord himselfe: for it was ynmeet to cast the childrens bread vnto dogs, vnles he had a special commandement from God so to doe.

None ought to take vpon him the function of preaching in the Church, vnlesse they haue their warrant or authoritie fro God, as *Aaron* had. And although they haue not their authority in that forme & maner as *Ionah* had his (namely) as it were by word of mouth, euen from God himselfe, *Arise and goe to Ninue*: yet they must haue their warrant from him,

Heb. 5. 4.



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him, else their calling is vnlawfull.

But now there is another authoritie crept into the church, that makes so many Idols, which haue eyes and see not, tongues and speake not, eares and heare not, and that is this, When one stalleth vp another into *Moses* chaire, not hauing *Moses* rod, nor *Moses* spirit. But this gall will not hold spur-ring. Further I obserue, that as the word of the Lord came to *Ionah*: so the word of the Pope came to his Priests, Iesuits & Seminaries, but so and in such sort many times, that they are drawne to Tiburne while Masses are said for them at Rome.

*The word of the Lord came vnto Ionah, &c.*

That which came vnto him was not alwaies with him, but so it was, that when the word of the Lord came vnto any of the Prophets, then they were well furnished with abilitie, to teach, to preach, to reprove, or to command whom-soeuer the Lorde would haue so handled. As by example: *Nathan* the Prophet bad *Dauid* the king that hee should build a Temple, *2. Sam. 7.* and *1. Chron. 17.* And a little after he came and bad him that he should not build it, Where we see, that when he bad him build it, then the spirit of the Lord came not vnto him to bid him so to doe. And therefore the spirite of God came vnto him the very same night, and bad him that he should go to *Dauid*, and bid him that he should not build it. For this is euident, that as God himselfe is constant, so his spirit and his worde are constant, and therefore neuer saith and vnfaith one thing.

*2. Sam. 7.*

*1. Chro. 17.*

*2. King. 4.*

Again the Prophet *Elisha* said, *2. King. 4.* that the Shunamites heart was grieved, but the Lord had hid it from him, and had not as the declared the same vnto him: which doth note vnto vs, that the same worde whereby the Lord hath, and doth reueale maruellous things vnto his Prophets, was not now vpon him, neither is alwayes vpon any Prophet, but according to the will of God it comes vnto them, to reueale vnto them what he would haue them to do, and when it pleaseth him.

*Dan. 2. 30.*

Also *Daniell* said, that the Lord did not reueale the kings dreame vnto him, for any wisdom that hee had more then any liuing, but onely for the kings sake, and for the poore people



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people of Gods sake : and so you must thinke of vs that are the ministers of the Gospell, that the Lord doth not reueale his will vnto vs, for any wisdom or worthinesse that is in vs more then other men ; but for your sakes, and that wee might reueale it vnto you. Therefore heare vs euen for this cause, because the Lord hath reuealed vnto vs these things for your sakes and good. From the calling wee come to the charge.

*Arise and goe to Nininie that great, &c.*

God commeth and findeth vs all a sleepe, then he bids vs arise, for they are not fit to conuert others, which are not yet conuerted themselues, according to that saying of Christ to *Peter* : When thou art conuerted strengthen thy brethren, *Luke 22. 32* teaching them by your experience. Now a daies men take vpon them to reprove others for committing such things as themselues haue practised, and do practise without amendment, notwithstanding their diligence in teaching others their duetie: they can teach all the doctrine of Christ, sauing three sillables, that is : *Followe me*. Therefore these are like some Tailers, which are very busie in decking and tricking vp of others, but goe both bare and beggerly themselues. Yet they will not let vs plucke out the moate that is in their eyes, vntill wee haue plucked out the beame which is in our owne eyes.

*Goe to Nininie.*

Nininie was the greatest and the ancientest citie in the land of Assyria, and the name of it signified *Beautiful*, which name was giuen it rather for the greatnes and beautie thereof, then for the name of *Ashur*, which was the builder and first founder thereof, as we reade in the booke of Genesis. It *Gen 10.* had a faire name, but foule deedes like this citie. *12.*

*Goe to Nininie, &c.*

God would not suffer any people to be vntaught, therefore hee hath written his name in great letters easie to bee read of all. The heauens declare the glorie of God, and the firmament sheweth the worke of his hands. They haue *Psalm 19. 1.* no speech nor language, without them is their voyce heard. *2*  
Their line is gone forth through all the earth, & their words *3*

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Rom. 1. 19.  
20.

Gen. 6.

Gen. 19.

Act. 16. 6.

into the ends of the world. In them is manifest for all what may bee knowne of God, For his eternall power and God-head are seene by the creation of the world: but especial-  
lie hee teacheth some by his word also. Therefore hee sent vnto the old world *Noah*, *Lot* to Sodom, *Moses* to Israell, and here *Ionah* to Niniue. But when *Paul* with *Silas* and *Timothie* had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost to preach the word in Asia. Then came they to Mysia, and sought to goe into Bithynia, but the spirit suffered them not.

*Goe to Niniue.*

Reu. 2. 4. 5.

1. Cor. 10.  
12.

The Iewes would not heare the word of God by *Ionah*, and therefore the Lord sent him to Niniue. They that grieve the spirit, quench the spirit. Then goes the Prophet from Samaria to Niniue. The word was in Samaria, it went thence to Niniue: the Gospell was at Ephesus, it is gone out of that citie, it is come into England: but it may depart from England againe. If any think that he standeth, let him take heed least he fall.

But the Prophet goes from Samaria to Niniue, that was both to shake off the dust of his feete, to witnesse against them their obstinacie and hardnesse of heart: and secondly to let them see that the wickedst Gentiles were more righteous then they, in that they repented at the voyce of one Prophet, yea and that with one sermon: whereas themselves refused, and resisted all the holie and worthie Prophets that God sent vnto them. And thirdly it may bee to signifie, that the Iewes for their contempt and negligence should be reiected, and the Gentiles should be receiued into the fauour of God, that they might be an holy and sanctified people vnto the Lord in their stead.

Ionah. 4.  
12.

*That great citie.*

Niniue had 1500. towers in it, as some write, & 120000. little children, as it is noted in the end of this storie. Therefore it may well bee called a great citie. But the greater it was, the more vngodly it was. For as one man taketh sickness of another: so one man is infected by the wicked words and ill example of another, and so taught to sinne the more,

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more, till the measure of sinne be full.

*And crie against it, &c.*

First God biddeth him, Arise and shake off all impediments, & then to go and call them to the battel, and now he bids him crie out against them, and so terrifie them. Euerie Prophet is a crier, as appeareth where the Lord biddeth *E-*  
*say* to lift vp his voyce like a trumpet. Euery Prophet must both be plaine and bolde, and this many times maketh the poore seruants of God to speake their mindes as plaine and bold as if they sate in iudgement. *John* was a voyce, a voyce would not serue, he was the voyce of a cryer, & yet he could not make all the crooked straight, nor the rough plaine. Esay. 48. 1.  
Luke. 3.

And because all the preachers of the Gospell should crie, that is, preach zealously, in the second of the Acts it is written; The holie Ghost came downe in fire, and tongues: but this fire is quēched, and the tongues are tied vp, so that they who should crie are starke dumbe: but though they cannot speake, they can see; they can see if a great benefice fall, though it be an hundred miles off: and *Pharaoh* had more care of his sheepe, then we haue of our soules.

If Preachers were not deafe, they needed not to crie one to another: but such is the dumbnesse of Preachers, and the deafnesse of all sorts of hearers, that there is great slownesse of followers, so that there is but little good done, and but a few frutes gathered. If ye were not deafe, we neede not to crie, but because ye bee dull of hearing, therefore wee crye with mouth, with heart, with hand, with foote, and with all the powers of our bodies vnto you, and yet how little doe you regard it? But are not yee commaunded to heare as wel as wee to crye? yet the cocke croweth when men are fast a sleepe, yea the cocke croweth, and still *Peter* denieth his matter. Mat. 26. 70  
72. 74.  
Prou. 28. 9

Before you crye vnto the Lord, heare what the word cryeth vnto you, and let not your workes crye for vengeance while your tongues crye for mercie. Pro. 15. 18.

When men heare the Preacher speake against pride, hypocrisie, couetousnesse, or any other sinne, then they looke one vpo another, as though it belonged not vnto them: but

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who can say his heart is cleane?

*And crie against it.*

Our finnes buffet God on euery side, as the Iewes buffeted Christ, first on the right side, then on the left side, and neuer leaue till they haue prouoked him to crye against vs.

When God cryes, then wee should weepe, considering wherefore hee cryes: for there is nothing that can prouoke the Lord to crye, but sinne, and that he euer crieth against. Doe what you will, and say what you will, and the Lord will not be offended with you vnlesse you sinne. But if you commit sinne, he is iust, and therefore will not leaue till he haue by crying either slaine you, or sinne that raignes in you. For as an angrie man euer pursueth that which he hateth, vntill he hath destroyed it: so the Lord crosseth and followeth vs with his iudgements, vntill hee hath slaine that which most deadly he hateth, sinne.

*And crie against it, &c.*

Reproofe is the necessariefest office, yet it is least regarded, yea most abhorred. For now we thinke, if one reprove vs, he hateth vs. But the Lord sayth, *Leuit. 19.* Thou shalt not hate thy brother in thine heart, but shalt reprove him, and suffer him not to sinne: noting thereby, that if wee flatter any in their sinne, or see them sinne, and not reprove them for it, it is a manifest signe that wee doe it of hatred, how great loue and goodwill soeuer wee pretend toward them: seeing the matter tends to the hurt of their soules, and the offence of God.

*Leuit. 19.  
17.*

Yea if a Preacher reprove sinne, he is thought to doe it of hatred, or of some particular grudge: and to bee too busie, too bitter, too sharp, too rough, and therefore say, he should preach Gods loue & mercie, for he is a preacher of the Gospell, but hee tels vs of and threatens with the lawe, and so throwes vs downe too low, some to despayre, as though we preached the lawe onely, or chiefly, and not the Gospell also continually, to them that loath and strue against their sins, though they sinne grieuously: others as though they were galled, will say, let him keepe his text, or they will say, hee is beside his booke, as though no text in scripture reprooved sinne,

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sinne, and so of al doctrines, the doctrine of reproofe and reprehension of sinne is most contemned, and least esteemed. But let a Preacher preach dark mysteries, or prophane speeches, or vnprofitable fables, or friuolous questions, or curious inuentions, or odde conceits, or brainicke dreames, and any of these will be more welcome vnto them then reprehension, which is most profitable and necessariest of all, *Balaams* asse neuer spake but once, and then hee reprooued. Then if *Balaams* asse reprooued *Balaam*, how much more ought *Balaam* to reprove asses, or such as will be no other-  
wise then beasts in their behaiour? But perswade your selues, beloued, which is most true, though wee speake as if we were angrie with you, and threaten as if wee would hurt you, and crye agaynst you as if wee hated you, yet wee loue you in the dearest bloud we haue, and therefore though with persecution, we preach the law to leade you to the Gospell, wee preach iudgement, that you may finde mercie; wee preach hell to bring you to heauen. Whatsoeuer and howsoeuer we preach, wee doe all to fill your hearts with ioy in beleeuing, and hauing made you fruitfull in all good works, present you without spot, nay glorious also as a Virgin most beautifull, to the Lord of all grace and glorie, Christ Iesus.

Hitherto we haue heard of *Ionah* called and charged to crye, but what should he crye? Indeed it is not expressed in this place. But what then? why then the Papists may say that hee was charged to crye against them for neglecting their traditions. Assuredly they may with as great truth and as much probabilitie as they doe gather out of diuers places of the new Testament that they ought to bee obserued. But *Ionah* hath not left it doubtful what he was to crie: for in the third chapter vers. 2. the charge is repeated, and thus expressed: goe and proclaime agaynst it the proclamation which I speak vnto thee: he was then to crie what God had commaunded him, O that none would crie but what God hath commanded!

But what did God commaund him to crie? euen that which he afterward cried, yet fortie dayes, and Niniue shall be ouerturned. Ouerturned? yea ancient Niniue, faire Ni-

Num 22.

23.

Ioh. 16. 12.

Ioh. 21. 25.

Actes. 1. 3.

1. Tim. 1.

13. and 22.



### The calling of Jonah.

nluie, proud Niniue must be destroyed. No man sits so high, but destruction sits about him, and will fall on all that persist in their defection. Iustice would haue come against them, before it cryed against them. But God the most gracious would haue the cryed against, that they might cry out woe & alas for their sins, so preuenting deserued and threatned vengeance: for they hearing the crie of God cryed out of themselues, and that in great humbling to God: so GOD heard their cries, and tooke pitie on them.

**Isay. 40. 6.**  
**7.**

Isay.40.3.  
Mat.3.3.

Ion. 1, 2. &  
3. 2.  
Ifay. 58. 1.

Isay. 40. 2.  
1. Cor. 4. 2.

*Iſaiah* was commanded to cry, and he cryed, All fleſh is graſſe, yea all the glorie thereof like the flower of the field. The graſſe withereth, the flower fadeth when the ſpirit of Iehouah bloweth on it. Surely the people is graſſe, *Iohn* was commanded in the ſpirit of *Elijah* to crie, and he cryed, Prepare the way for Iehouah, make euen in the deſert a path for our God. And *Jonah* was commanded to cry, and hee cryed, *Yet ſortie dayes, and Nininie ſhall bee overthrowne.* All the preachers of the Goſpell are commaunded to *crie* and that *aloud*, not to *ſpare*, to liſt vp their voyces like a trumpet, to ſhew Gods people their defections, and the houſe of *Jacob* their ſins. And then alſo, if they thereby be truly humbled, to proclaime vnto them, their iniquitie is pardoned, they haue receiued of the hand of Iehouah double for all their ſinnes. *It is required of the diſpoſers of Gods ſecrets that they be ſound faithfull.* And woe to them that loue the pleaſures of ſinne, more then the glorie of God.

*For their wickednes is come vp before me. For, &c.* We haue heard the charge it selfe giuen, heauie newes that a most beautifull Citie, a most rich Citie, a most populous Citie, and a most auncient Citie, must bee ouerturned and that within fortie dayes; what is the cause? their wickednesse is come vp before me: As if he had sayd, Niniue hath followed her lustes, and forgotten the lawe, to satisfie her desires, she hath notoriously despised her foueraigne, defied all well meaning, all good dealing; and this is knowne to the iust Iudge, and at his barre she is arraigned, and her accusers stand crying at the barre for iustice. Therefore she may no longer bee forborne, execution of iustice must needes bee done:

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done: let her therefore prepare for death, and that she may, *Crie against her, yet fortie dayes and Ninuie shall bee ouerturned: for their wickednesse is come vp before me.*

When God sends cryers vnto a people, it is a most manifest signe that their wickednesse is come vp before him, which doth cause him thus to exclaime, thus cry out against them. And then if they will not repent whilest Gods cryers continue crying amongst them, the Lord of hosts will rise vp in armes against them.

*Their wickednesse.*

Will you see the Niniuites sinnes in a scroll, that withall, you the daughters of Ninuie may see, that wealth and wickednesse goe together, prosperitie and securitie kisse each other? Ninuie (sayth *Nahum*) was like a poole of waters, *Nahum*, 2. most populous, & full of all store, which to increase, it wholly was full of lying, deceit, and fraud, full of robberie, oppression, and all violence, a bloudie Citie: whereby it increased in wealth, they flourished in honour and glorie, and therefore as *Zephaniab* hath it, was a reioycing, a rioting citie, fate securely, and proudly contemned others, saying, I am, and none is besides me. Moreouer it was the mistresse of witchcrafts, a most Idolatrous Citie, yea solde people through her whoredomes, and nations through her witchcrafts, made other idolatrous like her selfe, as 2. King. 16. 10.

*Their wickednesse is come vp before me.*

Sinne mounts vp on high, like the tempter which led Christ vnto the top of the pinnacle to behold al the pleasures of the world at once, and then because we haue fallen down before the god of this world, and tempted the God of heauen, whether he bee iust or no: therefore wrath speaks out of the fire, now thou hast taken thy pleasure, thou must take also thy punishment.

A most heauie and grievous thing it is if you knew what you are doing here, and what your sinnes are doing at the bar of Gods iust iudgement. For euen now before you came hither, you were seruing the diuell in sinne, but now it is too late to speak of it, and where are they now? flesh and blood could not stay them, nature could not stay them, pleasures could.

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could not stay them, riches could not stay them, nor they could not stay themselves, but they are ascended vp before the face of the eternall God, to stand at his barre and cry for vengeance to fall vpon vs, for committing such hainous sins agaynst the maiestie of God.

An arrow is swift, the Sunne is swifter, but sinne is swiftest of all: for in a moment it is committed on earth, it comes before God in heauen, and is condemned to hell. For though *Nimrod* could not climbe vp to heauen, his sinnes flew vp to heauen: and though wee stay belowe, our sinnes ascend high, like the tower of *Nimrod*, but they sling vs downe to confusion, and we become *Babell*. For when we sinne wee are as the shell fish which the Eagle taketh, and flieth into the skie with, and then letteth it fall vpon the rockes, and so dasheth it in peeces, and then deuours it. For the wrath of God taketh vs vp on high, and throweth vs downe low, vpon the rockes of shame and contempt, and terrour of conscience, and so hauing crushed vs, and brused our very bones, consumes vs with double death, the graue deuouring vs, hel swallowing vs.

*Is come vp before me.*

To them which aske, how our sinnes ascend and flie vp afore God, I answer, God here speakes vnto vs after the manner of men, who cannot see a thing afore it bee brought vnto them, euen where they are, and before them. So that hereby is signified God had scene their wickednesse.

We fast as before him, wee pray as before him, wee giue almes as before him; and we doe euery good thing as before him, because we doe it freely, and as it were not caring who lookes vpon vs. But wee sinne as behinde him, because wee hide and cloake our sinnes, and commit them in secret, loth that men should spye them: our conscience in such actions accusing vs, and instantly telling vs, we are about that which we cannot iustifie. And we suppose that wee sinne behinde him, because we sinne here below, saying with our selues in the consideration of our blinded hearts, as *Eliphaz* accuseth *Iob* to haue sayd. Is not God in the height of heauen? and see the highnesse of the starres, how high are they? Therefore

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fore how should GOD knowe it? Should hee bee able to 13  
see through the darke? The thicke clowdes are a couering 14  
to him, that he may not see, and he walketh vp and downe  
the round circle of the heauens. But then chiefly wee ima-  
gine that GOD beholds vs not, when men cannot see vs:  
as if God could not knowe, what man cannot espie. But let  
vs not deceiue our selues, for GOD seeth not as man seeth.  
Man can see but only outward things committed in action,  
but God seeth, and knoweth, and searcheth the secrets of  
the heart, yea the secretst thoughts and imaginations of it.  
Agayne, man can see but one thing at once, he cannot turne  
his right eye one way, and left eye another: hee cannot see  
before him and behind him with one looke: but God seeth  
all things at all times. Though we sinne as closely as we can  
for feare of hatred, or shame of the world, or for any other re-  
spect: yet God sayth, your sinne is come vp before me. For  
though wee couer it, and hide it, and colour it, yea and as it  
were burie it aswell as lieth in vs, yet all is open vnto him:  
therefore he sayth, your sinne is come vp before me.

For when we speake euill, he is all eares to heare vs, and  
when we doe euill, he is all eyes to behold it. Therefore O  
foolish man, doe not thinke that God seeth not that which  
man seeth not: for when he lookes vp, he sees all below al-  
so, and when he lookes downe, he sees all aboue also. If hee  
should not, much wickednesse should lie in darknesse vnre-  
warded, and men should not bee terrified from sinne, but  
rather by the example of others allured to sin freely secretly.  
For *Ananias* might haue gayned by his craft, if God had  
not seene his heart, which men saw not: but God saw his  
distrustfull and dissembling and corrupt heart, therefore he  
lost his goods and his life too.

*Act. 5.*

If GOD had not seene that which men see not, *Gebezi*  
might haue gained a bribe for his labour, when he ranne af-  
ter *Naaman* the Assyrian, and tolde him a lie for his profite.  
But God seeing his fetches, which men sawe not, turned his  
bribe to a leprosie, and so made him a leper for his labour. A  
fearefull example for such as take bribes: yet many care not  
what bribes they take so men see it not.

*2. Kings. 5.*

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Luke. 12.

The man that sayd, Be merrie my soule, and take thy pleasure for many yeres, might haue done it, had not God seene him: but he espied him falling to godlesse securitie, & threatened him, that night to bereaue him of his soule. Forget it not ye that abound in wealth, whose cup runneth ouer. If

Iosu. 7.

God had not seene *Achan* take vp the peece of gold, he had kept it to himselfe for his labour, and no man should haue knowne where he had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord what is man that thou so watchest him! *Achan* would neuer haue stolne if he had knowne that God did see him. *Gebezi* durst neuer haue taken a bribe, if hee had thought God beheld his doings. Wilt thou steale the owner looking on thee? Wilt thou speake treason in the kings hearing? Neither would we lie, nor sweare, nor steale, nor hurt, nor be prophane at any time, if we considered that the Lord seeth vs, and remembered that he watcheth vs: if wee would doe thus, sinne might go a begging for want of seruice. Therefore if you will marke but this part of my Sermon, that God seeth all, you would refraine from those things secretly, that are to the offence of God, which you for feare or shame will not doe before men: and you would say euen when your hand is at it, I will not doe it, because the Lord seeth me. But as when we sinne though in secret, he is all eyes to see vs, & when he sees it requisite to make some examples, to teach all, that when man cannot or will not discouer vs, hee will shew that he saw vs, then he is all hand to punish & plague vs, and in the end to roo'e vs out from all our pleasures: so when we repent, he is all mercie and loue, and when wee amend our liues, and leaue all our wicked wayes to walke before him euer after in holinesse, then he is all trueth & righteousness to forgie vs all our former wicked life, and to wash vs from all our vncleannesse. Now therefore repent thee of all the euill that thou hast done, lament it truely, run & hie thee as fast as euer thou canst to the throne of grace, proue whether thy repentance will not as boldly stand before God, and as powerfully crie for pardon, as thy sins speedily came vp before God, and vehemently cried for punishment.



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ment. No doubt the Angell that cryed fallen is, fallen is Babylon that great, Reuel. 18.2. though he cryed yehemently with a lowd voyce, cried not so audiblie as thou shalt heare the spirite of trueth crying and assuring thee thy sinnes are forgiuen thee, the God of glorie loueth thee, sinne shall no longer raigne in thee, no euill shal hurt thee, no good thing shall bee wanting to thee, all things shall worke together to the best for thee. Wilt thou any more? he shal euer dwell with thee, in whose presence is the fulnesse of ioy, and at his right hand pleasure for euermore. Repent therefore, but repent truely, lothe all sinne, grieue that thou hast committed any, flye euery sinne, yea whatsoeuer occasions of it, and all appearance of euill: but loue the trueth also, and follow all holinesse, and as much as in you is, haue peace with all men, and the GOD of peace will encrease your peace in Christ Iesus.

Rom. 6. 14.  
Psal. 91. 10  
34. 10. and  
84. 11.  
Rom. 8. 28  
2. Cor 16. 1  
Psal 16. 11  
1. Thes. 5.  
22.  
2. Thes. 2.  
10.  
Heb. 12. 14

All which euen this poynt that wee speake of, vz. Whatsoeuer we doe, God seeth vs, most sufficiently asureth vs off: for this so often repeated speech, Reuelat. 2. 2. 9. 13. 19. and 3. 1. 8. 35. I knowe thy workes; is spoken as to rouse the dead Sardians, 3. 1. and to heate the lukewarme Laodiceans, 3. 15. so to commend the faith, hope, loue, patience, &c. of the other Churches, and so to stablish and set them forward therein, knowing he is iust, and a liberall rewarder of them that seeke him, Hebr. 11. 6.

*Their wickednesse is come up before me.* Sinne once committed, casts no doubts of comming presently before God: but the thoughts of the heart of the carnall man thinking of the way to heauen, are the saint spyes that went to see the land of Canaan, which say, that iourney is farther then you are able to goe all your life, the way is like a thicker, and the doore like a needels eye: therefore it is impossible for you to come thither. But when you send faith, hope, and loue, (those messengers of peace and trueth) they will bring you worde, saying, your ruffles must be ruffled, and your fardinals crusht, pride must be put off, and other sinnes, and none shall be kept out of heauen, but such as loue the world better then heauen, or such as will take their sinnes with them:

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for they bee vnbeseeeming the fashion of that countrey; so that ere we come thither, wee must leaue them like the shadow when we go into the doore, and we must shake hands with them, and bid them farewell.

*FINIS.*

THE REBELLION OF  
IONAH.

*3 But Ionah rose up to flie vnto Tarshish from the presence of the Lord, and went downe to Iapho, and found a ship going to Tarshish: so he paid the fare thereof, that hee might goe with them to Tarshish from the presence of the Lord.*



HE charge giuen to *Ionah* hath hitherto been spoken of, now it followeth to be shewed, how it was by *Ionah* discharged. First *Ionah* rebelliously neglected it, then being chastized, and so repenting, hee faithfully discharged it. First therefore let vs consider his rebellion, afterward we shall see his correction.

*But Ionah rose up to flie to Tarshish, from the presence of the Lord.*

We cannot stand to speake of *Tarshish*, nor what it is to flie from God, but this shall bee our meditation. *Ionah* the Prophet was commaunded to goe to *Niniue*, and there to crye out agaynst sinne, to preach agaynst pride, and all kind of vngodlines, thereby to reclaime them, and stir them vp, in laying open their sinne, and the punishment which hanged ouer them, that they might speedily repēt, and so turne away from them the wrath of God thereby deserued. How beautifull should haue been the seete of him that should haue brought so powerful a message as shuld haue wrought such an happie effect? How blessed should *Niniue* haue been when the Lord had vouchsafed them so great mercie? but still one flie or other marres the whole boxe of oymment:

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ment: as soone as hee was commaunded to goethither, Sathan stood in the gap, and entised him to goe to Tarsish: for he thought, that if he could let *Ionah* from going to Niniue, then first of all hee should put a singular Prophet out of Gods fauour, and bring vpon him some iudgement, not onely inward, as torment of conscience, decay of gifts, or the like: but visible also, whereby the people to whom hee had preached might thinke hee was some false prophet, as they are euer readie to condemne for hated of God, whom they see grievously afflicted. And so secondly y<sup>e</sup> people shuld bee hardned in their sinnes, and obstinately contemne euer after, him, his like, and their preaching too. And thirdly, the goodliest, the most populous, and the wealthiest citie in Assyria should bee destroyed, the good with the wicked, the young with the olde, one with another, all should vnrepentant dye in their sinnes, and so the very Angels in heauen should mourne. So that he thought he should by stopping *Ionah*, euery way gain wel by his labour. Therefore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him; It is good that me<sup>e</sup> looke before they leape, hast makes wast, wordes are not alwayes to be taken as they properly signifie: one thing is often spoken and another ment: but thinkest thou God meaneth thou shouldest go to Niniue? Why? doth hee regard idolaters and his professed enemies, so that to haue the admonished of their ruine, he will bring shame vpon his owne people? for the very going of a prophet from Israel to preach to Niniue, must needs proclaime that there is more hope of most sinfull Gentiles then of naturall Israelites. And how couldest thou seeme so to thinke of thine owne nation, thine owne brethren, thine owne bloud, the chosen of God? or if thou do, shalt thou not thereby procure their vtter hatred for euer, and make them to detest both thy person, and whatsoeuer thy preaching, whatsoeuer thou hast heretofore, or hereafter shalt teach them? What? for thy faithfull prophecying here among Gods people, will God thinkest thou recompence thee; thee whom he hath made reuerend, and to bee honoured of kings and princes of Israel: recompence I say thee with shame and

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contempt among heathens, yea with a cruell death, or with a more miserable life? For what other successe may bee hoped for at the Niniuities hands of such a message by thee? for thou knowest they haue all Iewes in contempt: therefore when thou shalt come among them, and tell them not these few words onely, and in this forme which God hath spoken them in, for if thou so doe, who will not count thee rather a mad man, then Gods Prophet? but at large, that there is one al-seeing, most iust, almightie, and euerhuing God, and no moe: and so all their gods are no gods but idols: and that they aboue all others haue giuen his glorie to stockes and stones, worshipping them for gods, alluring and enforcing others likewise to dishonour him: that they haue abused his blessings most vnthankfully, most vngodly to al excesse, and are most proud contemnners of their betters, and most notorious drunkards, gluttons, fornicators, adulterers, theeuers, oppressors, witches, murtherers, and the like, and therefore haue so prouoked him that is most mercifull and patient, that hee will without all pitie destroy man, woman, young and olde, high and low amongst them, yea their very citie also, and all that is therein, whereby they haue been so wicked, and that within fortie daies. When I say, thou being a Iew, shalt tell them this, thus in despight reuile (for so they will take it) thus vtterly condemne them and their gods: will not the best of them mocke and despise thee? will not the rest gnash their teeth at thee, bee readie to teare thee in peeces, put thee to exquisite torments, condemne thee to some horrible death, or continue thee in intolerable paines, in a most bitter life? No question. Thinke not therefore that thy good God, thy most kind & tender father wil recōpence thy faithfulness, with sending thee so farre to sustaine such miserie. It were impietie to thinke he willed it, it is blasphemie, treble blasphemie to thinke he commands it: for it is to condemne him of vnkindnes, for thou hast shewed seruent loue: of vntruth, for he hath promised it should go well with the iust: of iniustice, for godlinesse should haue the reward due onely to wickednesse. Yea he should seeme contrarie to himselfe, to charge thee cruelly to murther thy selfe, which  
hath

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hath commaunded all to kill none, if hee should will thee to prouoke that bloudie Citie so. But the very thing it selfe also argueth, God ment nothing lesse then to commit thee to such daunger, or that thou shouldst doe to the proud Niniuites such a message. For to what end shouldest thou so crie against that citie? to make them flie, and so to free the from destruction? How shouldest thou then not be found a false Prophet and God a lyer? What then? To bring them to repentance, and then to spare them? How should not God so again be found vntrue, and thou his lying messenger? What then? To conuert them, and so to destroy them? What iustice were that? and how contrarie to his promise to *Salomon*? 2. Sam. 7. 14. Therefore it is manifest God met not thou shouldest go and crie so against Niniue: but signified that thou wert as good, for any good may bee done here, to exclaime so like a franticke man against Niniue, as to preach in Samaria any longer now. Men here are so hardened that they contemne all, partly are so cloyed that they lothe all, the best part little esteeme all that is preached: of none is the word accounted precious, of none reuerently heard: & therefore thou shouldest for a time, to make the word precious, & to sharpen mens affections towards it, giue ouer preaching here, & where thou wilt refresh thy selfe a while. Now here thou mayst not bee idle: at Tarshish thou mayst bee quiet: thou mayst at Tarshish that famous Citie, among the strangers of many countries heare many straunge things, much delight thy selfe in the varietie of their manners, in the abundance of all things with great pleasure liue. No time so fit as this to see the world. At Iapho thou canst not want shipping thither. Seeme not to make small account of this kindnesse of God, defraud not thy selfe of thy granted good.

Thus Sathan is euer crossing, tempting, entising vs when we are or should bee addressing our selues to doe the will of our God. So was *Moses*, *Jeremie*, *Ezechiel*, *Nehemiah*, Christ himselfe tempted, being about most notable workes. What sayd our Saniour to *Peter*? Sathan hath desired to sift you and winnow you as wheate. Who are these whose perill Sathan so earnestly desireth? euen *Peters*, & *Iames*, & *Iohns*.

Exod. 3. 12  
and 4. 10.

13.

Jerem. 1. 6.

Ezek. 3. 14

15.

Nehem. 2.

10. 4. 2. 8.

5. 5. 65. 6. 7.

10.

Luke. 22.

31. 32.

No Mat. 4. 10.



*The rebellion of Iouah.*

Luke. 4. 2.  
4. 13.  
1. Pet. 5. 8.

No manuell, for Christ himselfe, though acknowledged the sonne of God, was most fiercely assaulted of the tempter fortie dayes, and then indeede was left, but it was onely for a season, Luke 4. 13. Therefore neuer dreame of a truce with Sathan whosoeuer thou bee, whatsoeuer thou art about to doe. For the enemie, the enuious foe, the tempter, the false accuser goeth about continually seeking whom he may deuour.

Luke. 9. 23

Cant. 5. 2.

3.  
3. 4.  
6.

Now his manner of tempting is, first and most vsually with flattering, but yet very often with most terrible threatening. For whatsoeuer wee doe or feele, commeth from one of these three spirits, the spirit of Sathan, the spirit of God or our spirit. Now our owne spirite of it selfe is alwayes occupied about worldly things, seeking delights in pleasures, not disquiet by threats. The spirit of God is gentle, louing, and meeke, not forcing, not threatening. Therefore Christ sayth, If any will follow me, let him denie himselfe, and take vp his crosse daily, &c. And marke his spirit, he sayth not, you shall followe, but you shall denie your selues, and take vp your crosse, but if any will follow me, let him denie himselfe and take vp his crosse (let him). The same is to bee seene in the Canticles, where he saith: Open vnto me my sister, my loue, my doue, my vndefiled. For mine head is full of dewe, and my lockes with the drops of the night. For when she opened not vnto him, making most vnmeet excuses, though he had most louingly prayed, and liuely vrged her to open, and she most vnkindly, most vnworthily had denied, yet he wēt his way mildly, without any threats. But the spirit of Sathan takes another course. For when by lying, and deceit he can not allure to sinne, he threatens most fearefully with sinne, griefe, or losse of goods, solitarinesse, and want of pleasure, and sometime by his ministers, limmes of his owne likeness, hee threatneth death and earthly torments, whatsoeuer they may inflict vpon any. Christ sayth, If you will follow me. If you will: but he saith, I will make ye follow me, and doe as I bid you, you shall haue fire and fagot, scalding lead, and burning pitch, if you will not followe me, you shall, whether you will or no: wee will make you to doe

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doe as we command, saith his eldest sonne Antichrist, vsur-  
ping authoritie ouer nations, and inflicting torments on the  
Saints. His order of tempting is first to make vs doubt of the  
word of God: whether such and such doctrine be true, such  
and such an action be commadèd, such and such a promise,  
such and such a threatning be certaine. Then secondly hee  
falles to flat, denying of it, this doctrine, these promises,  
these threatnings are false: this thing is not commaund-  
ed, this action is not condemned. And then comes hee in  
with his contradiction, contrary assertions, & countermaids,  
For there is no commandement of God, but the deuill com-  
mands the contrary, and he is euer gaine-saying that which  
God saith. For our God saith vnto *Adam*, If you eate of the  
forbidden fruite, you shall surely dye: the deuill came, and Gen. 2. 27.  
hee tolde them, first it is not certaine you shall dye: then, you  
shall not die, then thirdly you shall bee as Gods knowing Gen. 3. 4. 5.  
good and euill. God saith submit your selues one to another  
in brotherly loue: the deuill saith, first, you need not to abase  
your selues so much: secondly, you should not yeelde to o-  
thers: then thirdly, aduance your selues, and contemne o-  
thers. God saith, Loue thy neighbour as thy selfe: the deuill Mat. 22. 39.  
saith, first loue little and outwardly, then loue none but thy  
selfe, then thirdly, hate thine enemies, enuie thy betters, dis-  
daine thine equals, despise thine inferiours. God sayth, la- Iohn 6. 27.  
bour for the food which perisheth not: the deuill saith, first  
care not much for it, then secondly contemne it, then third-  
ly, stir not an inch for it, God saith, Forsake the world: the Rom. 12. 2.  
deuill saith, first neglect not the world, then, loue the world, 1. Ioh. 3. 18.  
then thirdly giue ouer your selues to the world, aboue al fol-  
low the world with all the lustes thereof.

Nowe the meanes whereby the deuill tempts, are argu-  
ments, fetcht some from the wit and reason of man, or from  
the customes of the world: some from the holy Scriptures,  
either corrupted or wrong applyed. Now in consideration  
of the persons, then in regarde of the thing it selfe, &c.  
In respect of the persons to whome hee should preach, and  
himselfe, *Iouah* is here tempted, and so thus reasoneth with  
himselfe: I haue long preached vnto the Jewes, which are the  
chosen

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chosen people of GOD, and seeing they will not heare me, it is in vaine to preach vnto these Gentiles, which neuer heard of God or godlines, and therefore wil esteeme my words the lesse.

Thus *Ionah* is loth to loose his labour, and puts in a doubt where he needes not, because he considered not the great power of God in mens hearts. The Niniuites are heathen people, and therefore (saith *Ionah*) why should I venture my selfe among them? for seeing mine owne countrymen kicke against my wordes, and can not abide to heare the word which commeth from the Lord to reprove sinne, then how much more shall I be despised by these, and persecuted to death? Thus flesh and blood standeth staggering when it should doe any good, misdoubting troubles, ielous of his owne ease: but when it goeth about to doe any mischief, it neuer considereth the daunger, it weigheth not the following woe: yet dooing good, it is vncertaine whether all will not according or euen about our hope succeed: it is more likely we shall be kept safe: but doing euil, mischief most certainly is procured, not daunger onelie, but losse of the best thinges commonly, peace of conscience or spiritual graces, of some blessings alway, or at least not receipt of those thinges which much would reioyce vs. For surely this was a fore temptation, to bid a man (being in reasonable good estate touching his bodie and life) that hee should goe and preach vnto a sauage heathen people that neuer heard of preaching, and that this doctrine, That there is but one onely true GOD, to them who will serue a thousande, and cannot abide the contrarie to bee spoken.

Deut. 6. 4.

If a Preacher were commanded to go and preach at Rome gates, against Antichrists iurisdiction, and the idolatrie that is so ordinarily vsed in that Synagogue of vncleannesse, seeing that is a matter, for which they torment and kill all that preach it sincerely: I feare it would hardly come to passe at all, that this preacher would goe from a reasonable quiet estate touching his bodie, to venture his life among such cruell tyrants. I feare hee would rather content himselfe with

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with his present ease, then commit himselfe to so likelie miserie.

If I goe and preach vnto these infidels, saying, yet fortie dayes, and Niuiue shall be destroyed, then (saith *Ionah*) it may be they will repent, and God will haue mercie vpon them, so I shal be counted a false prophet for my labour. And thus we regarde our credit more then the glorie of God, in the obedience of his wil: and rather then we would receiue any reproch by our doing (in the sight of the world,) we rather chuse to enter into. no great action touching the glorie of God and the good of the Church. In respect of the Israelites and himselfe: if I leaue mine owne people, and go preach vnto the Gentiles (sayth *Ionah*) I shall bring shame vpon Israel before all people, because a Prophet is gone frō them for their obstinacie, chusing rather to preach vnto vncircumcised Gentiles then vnto them, as if there were more hope of the Gentiles then of them. So *Ionah* more feareth the childrens disgrace then the fathers dishonour, and their despiht then his displeasure. Satan is too well acquainted with mans nature, and so more certainly knowes, then wee wisely consider, that all *Adams* sonnes are from labour, easily brought to loiter, more willingly from feare and paine, to securitie and pleasure. Therefore seldome or neuer doth hee in tempting omit this entisement, it will bee for thy ease, for thy delight, for thy securitie. Therefore hee saith to *Ionah*, not onely the way to Niniue is long and dangerous, thy person and message odious, therefore thy trauaile must needes be tedious, thy troubles grieuous, &c. but also thy passage to Tarshish is easie, thy securitie there sure, thy pleasures manie, thy delight great. Yea with this hee assaulted Christ himselfe, saying, when he had shewed him all the kingdomes of the worlde and the glorie of them; All these will I giue thee, &c. And doth hee not so alsoeuer more perswade vs, this good, this gaine, this glorie, this pleasure, or this preferment shalt thou get, if thou thus and thus deale: if you will leaue the societie, the exercises, the profession, and the companie of the children of God, and serue me and worship mee: preferring your couetousnesse,

2

your



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your pride, your lust, before the seruice of God, not being scrupulous to sweare for your gaine sometime, nor to lye for your pleasure, nor to cosin for riches: then you shall not only be free from the reproches wherewith professors are ouerwhelmed, and the contempt wherein they are had, and the many heauie sighes which they are forced to fetch, but you shal also grow rich soone, and so be wel thought of, and had in estimation, and by your wealth liue in ease with all pleasure, procuring euery thing at your hearts desire. Thus *Ionah* which way soeuer hee looke, is tempted on euery side: tempted to sinne, but not constrained: vrged, but not compelled: for the deuill hath power to entise to sinne mightily, but not to enforce violently. Loe then comforts against this crosse: Our enemies power is in our fathers hands: and our Sauour prayeth for vs being most glorious in heauen, as hee on earth in humilitie prayed for his Apostles, that our sayth faile vs not. Behold then also encouragemēt to fight against his assaults, yet see a greater. God hath giuen vs this priuiledge: this promise haue we: resist the deuill and he shal flie from you, *Iam. 4. 7.* God hath giuen no promise to the deuill, that if he perswade, hee shall preuaile, if hee vrge, wee shall yeelde: what a shame then is it to vs, that Satan is bolder in tempting, then wee are in resisting? is hee not? O that wee could truely say, we are as wise, as watchfull, as thoughtfull to withstand Satans assaults, as he is wilie, vigilant, and more then diligent to assault.

1. Cor. 10.

13.

Rom. 8. 34.

Luk. 22. 32.

Gen. 1. 39.

But what doth *Jonah*, thus as we haue heard, by Satan assaulted? Resists he as manfully as the deuill hath set on him cunningly? Alas no: *Jonah* is no sooner dissuaded to go to Ninieue, then he is perswaded it were great follie: hee is as-soone resolved as he is entised to goe to Tarshish, thinking it a chiefe point of wisdom to seeke his owne ease, his owne pleasure, his owne sweete delight. One sayd, God spake and it was done. Surely the deuill also but speaketh and it is done: for he is such an orator, that no man can deny him. For who can gain-say him that counselleth as a speciall friend, yea as a most holy Angell? For hee would seeme to bee not only carefull, but to keepe ys from danger, and the feare thereof,  
and



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and to procure vs all good: but also iealous of Gods honour, fearefull lest men should despise the word, and so their owne saluation. Therefore hee made not onely *Gebezi* to take a bribe, *Demas* to imbrace the world, *Indas* to betray his master, and *Cain* to kill his brother: but *Rebecca* also to perswade *Iacob* and *Jacob* to be bold by lying to seeke for the blessing: yea the father of the faithfull to commit follie with *Hagar*, as here *Ionah* not to goe to Niniue: least forsooth God should not be true of his word: as if what to mā seemeth vnlikely, that were with God impossible, and hee could not be righteous vnlesse we shew our selues impious.

1.Kiu.5.22.  
2.Tim.4.10  
Mat.26.48.  
70.  
Gen.14.8.  
Gene.27.  
13.14.18.  
Gen.16.4.

We haue seene sonie causes why Satan assaulting vs, hee straight ouercomes vs: would any see more? wee haue bin taught his power, malice, watchfulnesse, and wilinessse: wee haue most fit and sufficient armour ministred vnto vs: wee haue a promise that resisting him, wee shall make him flie from vs. Therefore surely we forget our enemy, or neglect the promise, or take not to vs the whole armour of God, specially we like not that armour bearer humilitie. Submit your selues to God, and then resist the deuill. But moreouer wee to our owne certaine perill and paine (so corrupt are wee) ioyne with our enemy, more readie to do his wil then Gods word. Hereof no doubt foolish *Balaam* asked againe and againe, till God seeing him bent contrarie to that he had bin commanded, left him vnto himselfe: and so *Balaam* went on in sinne so long, till the very asse whereon hee rode was constrained to reprove him. But would you howsoever Satan tempts, not be turned by him out of the right way? howsoever he fights, not be feld by him? would you haue him soone to forsake you, speedily to flie from you, that is, would you resist him? for when wee begin valiantly to fight, then forthwith he flies. Consider how shamefull a thing it is being euery way encouraged to fight, to shew our selues most dastardly cowards. How dishonorable to our captain Christ Iesus to yeelde the victorie to his deadly enemy? how dangerous for our selues? knowing hee is a most cruell tyrant; and, most inexorable, that most glorieth, and specially taketh pleasure in putting vs to the most bitter paine that pos-

Ephe.6.11.  
14.10.19.

Iam.5.7.

Iam.5.7.

Numb.22.  
8.19.21.  
Exod.3.11:  
4.10.13.

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siblie he can, and therefore hauing ouercome vs, wil for euer continue vs in most intolerable torments. Yea sayest thou, these things considered, would make vs couragiously to encounter with Satan, and so soone to conquer him, but hee comes often as a friend, as an Angel of light: how shall I descrie him, that I may defie him, and make him to flie?

Reu. 3. 18.

Col. 1. 9.

1. Pet. 5. 8.

How? here indeede is the hardnesse: for hee is a notable hypocrite, the father of hypocrisie. But thou must followe the counsell of Christ, Reuelat. 3. 18. Thou must annoynt thine eies with eye-salue that thou maist see. Thou must be fulfilled with the knowledge of Gods will, in all wisdome and spirituall vnderstanding, and moreouer watch and be sober. And lastly consider, first how thy spirite is affected: for our owne spirite (by nature euermore hard) if it bee moued by the spirit of God, is sad, soft and slow: but if it be moued by the spirite of Sathan, is proud, boysterous, and stout; then whether that which thou art indeede moued to, bee good or euill: if good, that is, agreeable to Gods word, then acknowledge it comes from God, for all good motions are the worke of the spirite of GOD, howsoeuer they seeme to proceede of our selues. But if it bee euill, that is, not agreeable with the word of God, then is it alwaies either a lust of our corrupt nature, or a suggestion of Satan. Wherefore it is a sure way to say when we are tempted to euill, this motion is of the deuill, for euen our corruption came of his suggestion; For the spirite of man is alwayes tossed betweene these two contrarie spirits, the spirit of God procuring our saluation, and the spirite of Sathan seeking our condemnation. So that if any wil get the victory of Sathan, he may not be without the spiritual sword, which is the word of God. Ephes. 6. 17. Yea hee must haue the worde of God dwell in him plenteoussie. Col. 3. 17. and crie stil open mine eyes O Lord. Psal. 119. 18. Giue me vnderstanding, 34. and encline mine hart vnto thy testimonies, 36. and beware that he submit himselfe duely, and diligently watch.

Thus *Ionah* tempted, hath consented to neglect his charge, and doth hee forthwith repent? No, he prepares himselfe to his purposed iourney. *But Ionah arose, to fly vnto Tarshish. As*

*Ionah*

*The rebellion of Ionah.*

*Ionah* was no sooner tempted to go to *Tarshish* but he yeelded, so assoone as hee had yeelded, forthwith hee to goe. So *Ionah* made himselfe a run-away, and shewed himselfe a disobedient seruant to his God. And in the meane while, *Niniue* set on the score, and had no ho with them in working wickednesse: but still filling the cup of all abominations, ranne downe to hell with as much force and speed as they could. So *Niniue* is still *Niniue*, but *Ionah* is not like *Ionah*: for the Prophet is flying, and sinne is crying, and so all fall to confusion.

*But Ionah rose up to flie vnto Tarshish, &c.*

*Ionah* flieth vnto *Tarshish* before hee would goe to *Niniue*, and euery one is like the sonne which said hee would not, before he went: and so sinne is borne first, as *Esa* was born before *Iacob*. Therefore if euil may compare with goodness in particular actions, in all mankind corrupt, euil may say, hee is the ancients. But assoone as thou perceiuest any euil cogitation or motion in thy selfe, be thou wrath with it, nip it in the head, put it to death: & the vncleane spirit that hath long bin strong, & with delight dwelt in thee, will soon be wearie of thy house, & say as the euil spirit said; Here is no dwelling for vs, let vs goe to yonder herd of swine.

Gen. 15.  
25.46

Mat. 8.31.

*But Ionah rose up to flie to Tarshish.*

*Ionah* was sent to *Niniue*, but he went toward *Tarshish*. And so it is alwaies with vs, we are euer doing that we shuld not doe. For either we do nothing, or that which we are not commanded, or else otherwise then we are comanded. Sometime most rebelliously we do that which we know the lord straitly forbiddeth. And as *Ionah* took *Tarshish* for *Niniue*, so we take the deuill for an angel, light for darknes, &c. *But Ionah rose up, &c.* They that should preach at *Niniue*, are flying to *Tarshish*, and though he bee like a drone, yet doth he, euen the non-resident keep his benefice fasting, feasting himselfe: but wilt thou keep it stil? go and preach at *Niniue* as ye haue bin doubly commanded, or for shame leaue your priuiledge & benefice: but they stand staggering, ashamed to keep it, and loth to leaue it. For the sweet morsels of *Baals* Priests are so pleasant vnto them, that they cannot finde in their

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Jerem. 1. 6.  
Ezech. 3.  
14. 3. 15.  
Exod. 5. 22.  
23.  
1 King. 19.  
10. and 14.  
Iere. 20. 7.

their hearts to leaue them, as long as they are able to keepe it. But no manuell that *Ionah* fled to Tarshish when he should goe to Niniue. For this is a stumbling vocation among me, yea reiected by the children of this worlde, which alwaye kicke against it: so that if you would aske for a painfull vocation, this is it: if for a thanklesse vocation, this is it: if for a contemptible vocation, this is it. For, reprocuing wee are reproued; blessing, we are cursed; preaching peace, we make warre; proclaiming libertie, wee are imprisoned; doe what we can, wee are persecuted; and for our worke worthie all loue, we receiue of the most hatred, of few, yea very few, any more then a colde affection. Hereof it hath come to passe that *Moses* and *Jeremie* called, excused themselues. *Ezekiell* hauing receiued his charge, went in bitternes and indignation of his spirite, and seuen dayes neglected his charge, as *Ionah* here doth his: and *Moses*, *Eliab*, and *Jeremie* at length complained: and (which to the best men is the greatest grieve) it is as easie almost to walke a Blackmore white, as to conuert a sinner, because Sathan is euer crossing men, doing the will of God, but specially hindering the course of right preaching.

For the Lord was not so earnest to stop the way of *Balaam*, least hee should commit wickednes, as the deuill is earnest to stop the way of euery *Ionah*, least he fulfill righteousness, that is, crie against Niniue, longing, and duly, that is, wisely and earnestly labouring to conuert Niniue.

*But Ionah rose vp to flie vnto Tarshish from the presence of the Lord, &c.*

The righteous fall, and now no lesse then a Prophet, yea such a Prophet as was the figure of Christ. But who would haue thought that such a Prophet should fly from the Lord, yea and that when hee should doe him most seruice? who counteth that no wickednes now, that he euer thought and taught was rebellion, while hee was among the wicked? A fearefull example, therefore let him that thinks he standeth, take heede least he fall, for the way is slipperie wherein wee are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker then a Prophet, and

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and therefore the easier to be encountered & ouerthrowne, and the likelier to haue a more grieuous fall, except the Lord doe mightily vphold thee, seeing such a one cannot stand in the sight of his so mortall enemy; but by him receiveth so grieuous a fall.

Secondly, if thou see *Ionah* flie, *Moses* murmure, *Dauid* fall to adultery, *Salomon* to idolatrie, and *Peter* to forswear his master, then mayst thou learne not to trust to thine own strength, for it is weaknesse, not to thine owne wisdom, for it is sinful, but seeke helpe and craue strength at the hands of almightie God, who giueth to euery one that asketh indifferently and hitteth no man in the teeth, which doth not bruse the broken reed, nor quench the smoaking flaxe, but doth rather increase our zeale then diminish it.

James 5.7.  
Mat. 12.20.

Thirdly, iudge wisely of the fall of *Ionah*, not rashly condemning him for his fault, for although *Dauid* ioynd murder with adulterie; yet hee repented, and is the deare childe of God.

*And he found a ship going to Tarshish.*

*Ionah* was no sooner come to Iapho, but he goes to the haue, or meetes with mariners, and presently vnderstands of a ship not going to Niniue but to Tarshish. As soone as hee set forward to flie from God, *Sathan* straightwayes prepared a shippe, so that temptation and occasion of sinne doe alwaies goe together. Shall *Iudas* lacke money, or *Ionah* stay for a ship? no (saith *Sathan*) by the mouth of his ministers, here *Iudas*, take thee money and betray thy master; and *Ionah*, here is a ship for thee, goe haft thee away and flie from the presence of the Lord. For the deuill is alwaies a very scrupulous, and pleasant deuill to such as flie from God; he can find occasions at all times, and meanes, and instruments fit for that purpose. If thou wilt flie from God, the deuill will lend you both spurs, and a horse, yea a post-horse, that will carrie you swiftly, and lustily away vnto all vanitie and vngodly lusts. Therefore if any will aske what the deuills occupation is, it is to tempt, to entise by all meanes, to prouoke to sin, and then to provide vs of the meanes to practise our purpose to commit, and as *James* speaketh, to bring forth



*The rebellion of Jonah.*

sinne.

*And he payed the fare thereof.*

This money was cast into the sea, it did him as little good as if he had utterly lost it, it had been good for him if hee had lost it, for it did him much harme. There are many which will spende and wast they care not how much vpon cardes and dice, an vnlawfull game, this money also is cast into the sea, for it doth them much more harme then they knowe of, it doth thē no good, it were good for thē they had not a penie to leese. And so men care not what they pay for vanities and braueries, the most part of which is vnprofitable, and rather hurtful then necessary for them, but only for the vaine vse of the present time, and for some vaine respect: this also is cast into the sea, and better should they bee, if they had it not to lauish, and to their owne and manie others hurt so to garnish themselues. Men care not what they pay for their vanities, so it doe please their mind for the present, without consideration of the end and vse thereof, but they will giue little or nothing to do good withall: so that *Lazarus* can get nothing, & *Dauid* can get no meat. Shall I take my bread & my wine, and the flesh which I haue prouided for my shearers, and giue thē vnto one, whom I know not, saith churlish *Naball*? We can bee content to giue any thing, to doe any thing to winne the worlde thereby, but wee will giue nothing, nor do nothing, therby to win the kingdome of God.

We haue heard *Jonah* confessing that he receiued a charge to goe to Niniue, but hee arose, and fled towarde Tarshish, and went downe to Iapho, and found a ship going to Tarshish, and payde the fare thereof, and went downe into it, hereafter we shall heare, that being entred the ship, he went to sleepe, & slept soundly, and being wakened, he confessed not his sinne, but suffered the mariners to deuise to finde out for whose cause they were so troubled, and at length also the lottes to be cast, neuer confesseth it, til he was enforced to it, what needed he to rehearse all this? had it not been enough to haue said, that hee left his busines vndone, he was a sinner? No, for God would haue men to knowe the stubbornnesse and disobedience of *Jonah*, in that this thing was not done vpon the sudden, but vpon deliberation, and in no

short

Luke. 16.

21.

1. Sam. 25

10. 11.

*The rebellion of Ionah.*

short time, but in some continuāce, while he went frō Samaria to Iapho: and thence was departed, and had some while sayled. In which space, hee had leifure enough to haue repented, but did not. *Ionah* confesseth his sinne, that he shuld not once haue listened to Sathans assaults, or reasons of the flesh, and when he had listned, he should not haue liked the, and when he had liked the, he should not haue consented to obey them, and when hee had consented, hee should not haue put them in practife: he should not haue fled towards Iapho, and when he was come to Iapho, he should not haue gone to the hauen, and when he came to the hauen he shuld not haue paid the fare, and when hee had paid the fare, hee should not haue entred the ship; and when hee was entred the ship, he should not haue hoysed vp the sayles, and sayled, and gone to sleepe. But this he did, teaching that sinne runs on wheels, as it were down a hil, in al post hast, & neuer staies til it arriue euen in hel. For *Ionah* thought, because hee came safe to Iapho, therefore he may go to the hauē, & because he came wel to the hauē, therefore he may pay the fare, and because he paid the fare in peace, therefore hee may take shipping, & because he entred the ship in safety, therefore he may hoysse vp the sayles to go; & because he hoysed vp the sayles without danger, therefore he may goe securely to sleepe, and safely to sayle to Tarshish.

So sinnes follow one another like links of a chaine, til the tempest of destruction breake it in sunder. So saith the forborne sinner, I haue sworne, and God did not punish mee, therefore I wil steale: I haue stolen, and God did not punish me, therefore I wil kill: I haue killed, and God did not punish me, then why may not I doe what I list? I may do this as well as I haue done others thinges heretofore. But if *Jonah* had considered with himselfe that God is the Lord, who is al seeing and almighty, frō whom nothing can be concealed, he would neuer haue taken his journey to Iapho, or when hee came to Iapho hee would not haue payed the fare, or when hee had payd the fare, hee would not haue entred the ship, or when hee was gone into the ship, hee would not haue hoist the sayles, but rather would haue leapt out frō that ship

that

*The rebellion of Ionah.*

Heb. 4. 13.

that should carrie him from his God, carying him from his duetie: but hee forgets himselfe, thinking the creatures can hide him from the creator, which is an absurd thing to think, seeing nothing can bee hid from him. Neither would any, I say, not adde drunkenesse to thirst, or heape sinne vpon sinne, or suffer an euill thought to take place in them, if they considered that the iust Iehouah beheld them in ali their very thoughts. All those that pitie *Ionah*, let them pitie themselves, for if we consider our owne estate, we haue as manie and as foule sinnes in vs as there were in *Ionah*, yea in *Niniue*. *Ionah* confesseth his sinne, that wee might confesse. He confesseth it freely, hee confesseth it fully, that he knew his masters will, but not onely did it not, but also tooke another course quite contrarie to that which was commanded; and that not in purpose only, but in deede also, not for an houre, but a long time, not in struggling with his weaknesse, but in a profound vngodly carelesnesse, or in struing to ouer-master his conscience, accusing him for his wickednesse. And wherefore hath hee written it, but to admonish vs narrowly to looke to our selues, and manfully to fight, that wee may stand where he fell, and when wee haue fallen as freely and fully to confesse it to God alwayes, and to man also, when wisdome commands?

THE FIRST SERMON OF THE  
PUNISHMENT OF IONAH.

*Ionah. 1. 4. 5. 6.*

4 But the Lord sent out a great wind into the sea, & there was a mightie tempest in the sea, so that the ship was like to bee broken.

5 Then the mariners were afraid and cried euery man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them: but *Ionah* was gone downe into the sides of the ship, and layd downe, and was fast a sleepe.

6 So the shipmaster came to him, and sayd vnto him, what meanest thou o sleeper? Arise, and call vpon thy God, if so bee that God will thinke vpon vs, that we perish not.

THE



He sinne is past, but the punishment is to come. For after disobedience followeth wrath, the heavy companion of wickednes. For although she loue not sin, yet shee will be alwaies where wickednes is, yea also full of strength like a Lion, which will not bee tamed. Hee that made the winds, commaunded them, and they obey his voyce: the winde and the waters obey him, but man will not obey him. He sayth not, that a wind arose, but saith, the Lord sent a great wind. Therefore wee see the cause of this tempest, and so of *Jonahs* punishment. The iust iudge of the whole world, may not suffer sinne unpunished, therefore he sends: the Lord sent out a mightie wind. Then it was not by chance nor yet by witchcraft, for the mariners (notwithstanding they were infidels) were not so grosse as to ascribe it to any such cause, but rather thought it to bee sent from some reuenging power, being prouoked to indignation by some particular person among them, that had committed some hairious fact: else why did they cast lottes, to know him and find him out that had sinned, and whose sin did procure the tempest to be sent? Though this wind had almost drowned *Jonah*, yet he saith, the Lord sent it, so the Lord sendeth winde to bring ships to land in safetie, and the same Lord sendeth winde to drowne, and breake, and sinck other ships. Therefore *Iob* said when he was bereft of all his substance at once, and left as poore as might bee, that the Lorde had taken them from him, who had first giuen all to him, adding also a thanksgiuing euen for the persecuting hand of God, which did so molest him. If some had so much losse by tempest as *Iob*, and such danger as *Jonah*, they would surely say with *Iob*, *Blessed be the name of the Lord for it*. But mo (it is to be feared) would say with *Iobs* wife, *Curse God and dye*.

Psal. 14. 11.

18.

Isay 13.

Psal. 107.

25. to 31.

Iob. 1. 21.

Iob. 2. 9.

*And there was a great tempest in the sea.*

First God spake gently to him, *Arise Jonah goe to Nininie*: then hee would not goe, but seeing words would not serue, the Lord would take another way, & try whether that could

make

*The first Sermon*

make him obediēt to his voice. So the Lord caused a mighty tēpest to arise in the sea, like the messengers that were sēt to compel folks to come to the banquet, that seeing the cōmā. dement could not, the tēpest might beare rule. For vnlesse it be an imperious crosse, we wil not yeeld: so headstrōg is sin;

Therefore it is said, that God sent out a great wind, so that there was a mightie tempest, that sin might haue the foyle, and God the victorie.

He that sayles to Tarshish, or whither hee is forbidden to go, would haue as good wind as he that sayles to Niniue, or whither he is commanded to go. But he that doth one thing for another, shall receiue one thing for another, as *Achab*. did, who hoped according to the saying of 400. false prophets, to go vp and prosper, but he went vp and perished. As surely as *Ionah* thought to arriue at Tarshish, so surely the Spaniards thought to arriue in England. But as *Ionahs* company wondered at this tempest, so at these Spaniards destruction, their fellowes at home wondered, yea were astonied, how their inuincible power could be destroyed. But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and Ashes.

*And there was a grent tempest in the sea.*

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, their sailes flaunting, the waters calming, the winds guiding, so merrily sinne goes on before the tempest comes. The wind blowes not yet, therefore go on yet a little, and yet a little more, but suddenly the tempest rushes vpon them before they bee ware of it, and tumbles them vp and downe, and suddenly all is like to bee vndone. Hee came to the hauen and paid the fare, and entred the ship, and hoist vp sayles, and went on forward, and all to flie from God, but now it appeares he fled not from him but to him. Therefore *Dauid* sayth, If I take the morning winges and flie aloft, loe thou art there, if I goe into the nethermost depth, thy hande will finde mee out: therefore whither shall I flie from thee? So that when wee thinke that we flie from God, in running out of one place into another, wee doe but run from one hande to the other; for there is no place



*of Ionahs punishment.*

place where Gods hand is not, and whither soeuer a rebellious sinner doth runne, the hand of God will meete with him to crosse him, and hinder his hoped for good successe, although he securely prophecieth neuer so much good vnto himselfe in his iourney, What had he offended the winds, or the waters that they bare him such enmitie? The winds and the waters and all Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner: for though GOD in the beginning gaue power to man, ouer all his creatures to rule them, yet when man sinneth, God giueth power and strength to his creatures to rule and bridle man. Therefore he that euē now was Lord ouer the waters, now the waters are Lord ouer him.

But if *Ionah* had thought that God would haue brought things thus to passe, hee durst not haue beene so bold in this enterprise. Therefore wee may see that sinne hath no eyes while it is on going. Tush (saith the soole) it is faire weather, yet while he goeth to the stockes.

*So that the ship was like to be broken.*

We haue heard of the causes and greatnes of this tempest, the effects followe, whereby the greatnes of it is the better exprest. First in the ship, then in the mariners.

*The ship was like to be broken.*

The ship was faire & goodly, so strong that it might haue encountred with instruments of warre, and so sure made, that it might haue indured great tempests, and made manie voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakned, in such a taking, that it was like to be shiuered in peeces: and all because *Ionah* was in it. Such strife is alwaies betwixt Gods wrath, and mans disobedience. When Gods worde will not turne vs, Gods windes, and other instruments of his wrath must threaten to ouerturne vs. Prou. 7.22

*Then the Mariners were afraide, and cryed euery man vnto his God, and cast the wares out that were in the ship, so lighten it thereof.*

The effecte of this tempest in the Mariners were two. First they were afraide, then ysed means to appease the tempest, and

and saue themselves.

*Then the Mariners were afraid.*

Mariners liuing in the sea, almost as fishes, hauing the waters as their necessaries element, are commonly men voyde of feare, venturous, and contemners of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tost almost as a cockbore, & crackt so, that it was like to be torne all to peeces, and therby were fully perswaded it was no common or ordinarie storme, but a reuenging tempest, for some extraordinary cause, sent out vpon them by some great power provoked: now they are afraid, they tremble for feare, like women which shrike at euery stir in the whirry, and like little children when they are frightened, lest their ship breake, or leake, and so sincke, and they loose their goods, their ship, their liues and all.

Now these nought fearing fellows, these high stomack-ed men, which defied danger, are brought down by danger, feare and quake like a young souldier which starteth at the sound of a gun.

*And cryed euery man vnto his GOD, and cast foorth their wares into the sea, &c.*

The meanes which the mariners vse to saue themselves are diuers. First they crie to their Gods, then when that appeased not the tempest, they cast out their wares. *They prayed.* This is then a manifest signe, that the heathen acknowledge there is a diuine power, seeing & gouerning the whole worlde: for they would not haue prayed at all, but that they were conuinced, there was a God, who beheld the affaires of men, and could in extremest danger deliuer whome hee would. Nature conuinced them, the workes of God made them to acknowledge it. For in man though the lampes be wasted since *Adams* consulted with the deuill to bee a god: yet there is some little light left, which dwelleth in darknes like a sparke hid in the ashes: whereby the stately and most glorious frame of the world, with all the wonderfull variety, of the singular effects of all the excellent creatures therein considered, man cannot but acknowledge there is a God. Yea, his mightie power the blinded Gentiles saw so expre-

ly

*Of Ionahs punishment.*

lie in al the creatures, that they imagined it to be impossible for one God to worke them all: therefore they thought that there were diuers gods as there were diuers seasons, diuers nations, diuers trades, diuers languages, diuers and sundrie kinds of all things: and so diuers nations worshipped diuers gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their mind, but they are in extremitie, and like to bee cast away for want of succour, then they flye vnto God, being driuen by compulsion as a beare vnto a stake, and they crouch and kneele and make great shewes outwardly, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie.

*Euerie one vnto his God.*

This sheweth, that they were of diuers nations, for among the Gentiles euery nation had a seuerall god to worship: *Chamos* was the god of the Moabites; and *Beelzebub* the god of the Ebronites, *Dagon* the god of the Philistines, and the Ephesians worshipped *Diana*. In our necessitie we flye euery one vnto his god: that is, in the time of necessitie euery one dooth flye for helpe and ease vnto that which most feedeth his owne humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselves of sufficient reliefe from that: some run to their coffers, thinking that there it is that is able to procure ease from any troubles: other some runne to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it: some to their glorious attyres and costly iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight: some to their daintie meates, and some to their soft beds, and easie standings, hoping by those to feele reliefe. In sicknesse wee cry, come phisicke helpe me: in heauinesse we call, come musick cheare me: in warres we sound, come souldiers succour me: in quarrels we say, come law defend me. Euermore leauing the Creator, which is all goodnesse, and powerfull in himselfe, running to the creature, which hath no goodnesse nor

M

power,

*The first Sermon*

power, saue that they receiue from him: neither by their goodnesse can doe vs good, but by his blessing.

*And cried euery man vnto his God.*

They did well in that they prayed, but they prayed not well, for they prayed euery man vnto his god, that is, vnto fained gods, gods in name, but not in nature; and gods they were, that could not helpe so much as themselves.

*Euery one to his God.*

Euery of these mariners did now in their extremitie call vpon his god, euery one vpon that god which hee thought most highly of, and whom he had in his prosperitie reposed most confidence in. Now while none could help but one, they cryed to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had vicerly destroyed them, if his mercie had not been wonderfull ouer al his workes. They prayed much like the Papists, which in extremitie crye out, some to one Saint, some to another, some to Saints of this place, others to Saints of that place, thinking as these mariners did, if one will not helpe another will.

*They cryed, &c.*

They prayed, and their prayers did beate the skie, though they could not lay the tempest. They were not as many of vs be when we pray vnto God, without a sence of their danger, or without great desire to obtaine their requests. What an hypocrisie is this that is common among vs, to haue vehement speeches, and lowd cries, and long prayers, without liuely affection within?

*They cryed,*

Here is a distinction of crying to be obserued. The righteous crie, and as well when they are in prosperitie, as when they be in calamitie, though many nothing so feruently: but the vngodly then only, when the hand of God is vpon them, and then also like beastes without their pray, alwayes much doubting, sometimes despairing of helpe although they cry for it. And therefore blessed is hee that hath the Lord for his God: and let them knowe that crye without faith, without confidence in God, they doe but cry in vaine. Let not the  
wauering

*Of Ionahs punishment.*

wauering minded man thinke to receiue any good of the Lord. Iam 2.7.

*And cast the wares that were in the ship, into the sea.*

Here is the second meanes which they vsed to help themselves. Now the mariners are content to cast their wares into the sea, in hope of some furtherance to saue their liues thereby. For though many will venter their liues for riches, yet they rather part with all their riches, the with their liues. But they cast them out to appease the tempest, or lighten their ship, but it was in y<sup>e</sup> procured danger: and being cast away, would haue saued all. Which being retained the tempest abateth not, the ship is nothing the safer though it bee lighter. If I regard wickednesse in my heart, sayth *David*, the Lord will not heare me. And *Paul* sayth, Though I cast my life into the fire, if I haue no charitie, if I retaine malice in my heart, it profiteth me nothing; if I cast not away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and vsurie to get money by: But God sayth to such, that if they regarde wickednesse in their hearts it profiteth nothing, though they part with all that they haue, and bestow it vpon neuer so good actions; they do but as the mariners did cast all away, their desire nothing satisfied. For though they thinke themselves beneficiall to the poore thereby, and hope for a reward therefore, yet God will accept of them but as hypocrites, hee will none of their oblations, he abhorreth their very prayers, Prou. 15.8. vntill they haue humbled themselves and reformed their owne hearts before him from such vncleannesse.

*They cast out the wares into the sea.*

They would faine haue layd the tempest, that thus readily leese the wares, and cast out their very tackling into the sea, but the sea will not bee satisfied, the waters must wash the sinner, or there is no safetic, nay the daunger is greater, the sea continually more and more troublesome vexing the. But *Ionah* was no sooner cast into the sea, but all was quiet, the winds are calme, & sea ceaseth from her raging, O that iustice were executed, & he that troubleth the ship were in the sea. He that troubleth, not hee that against all reason is

Psal. 66. 18

1. Cor. 13.

3.

Cast away

sinne, or

thou ca-

stest away

all.

Ionah, 1.

11.

15.



*The first Sermon*

thought to trouble. Then should all bee safe, yea peradventure *Jonah* too.

*And they cast the wares that were in the ship into the sea.*

*Ios. 7. 5. 12*  
Many punished for  
ones sin,  
therefore  
suff. a sin  
in none.  
*Gen. 4. 9.*

Obserue here that oftentimes many are punished for one mans sinne, as all the host of Israel were punished for the sin of *Achan*, & here al the mariners and owners of the ship or wares for *Jonahs* sinne, &c. To the end that men may learne thereby to admonish one another when they see them doe amisse, with loue: and not to say with *Cain*, Am I the keeper of my brother? for hee that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe either from sinne, or from sorrow: therefore let vs take heed that a wicked one bee not found amongst vs vnadmonished. I would there were not many worse then *Jonah* amongst vs. Will you know what I thinke of you? I thinke you are worse then Infidels, Turkes, or Pagans, that in this wonderfull yeare of wonderfull mercies, are not thankfull, beleue not in God, trust not in him, glorifie not his name: but like *Pharaos* sorcerers, who seeing the great workes of God which *Moses* wrought passing their skill, confessed saying: *Surely this is the finger of God*: for you confesse that it is the grace of God (as you must needes) but where are the fruites it hath brought forth in you? The Captaine sayth, I haue done nothing: the souldier sayth, I stirred not, but the Lorde sent out a mightie tempest vpon them, and after that they escaped our hands, the Lord stretched out his mightie arme against them, and *Pharao* is drowned in the sea, so that hee neuer attained the land of promise which he gaped for, and made full account to possesse. Further, herein we may note, that extremitie is Gods oportunitie: for when the wind had almost ouerturned all, and the waters had almost drowned all, and destruction had almost deuoured all, then, and not afore, was Gods oportunitie, to set forth his glorie. First they vsed prayer vnto the diuine powers for assistance: then they vsed such ordinary meanes as they knew best in such a time, by casting out their wares to lighten the ship of the, which order is necessarie to bee vsed of all Christians in their necessitie: first to seeke for aide and assistance at the handes of God,

Mans ex-  
tremitie,  
Gods o-  
portunity.

*Of Ionahs punishment.*

God, and then to vse all such good meanes to helpe themselves, as GOD shall enable them too, trusting that of his goodnes hee will blesse their endeouours, else may they goe ouer all the world to seeke helpe and haue none, for there is no other way. God indeede is the last refuge, but he is also the first refuge which is to be sought vnto. For he will haue vs to acknowledge, that man liueth not by bread onely: and a horse is but a vaine thing to saue a man, and except the Lord keep the citie, the watchman waketh but in vaine, no meanes can helpe without his blessing. But then he will not haue vs carelesse and negligent to vse lawfull meanes: for he neuer or very seldome worketh without meanes, when the meanes may be vsed by vs. Daunger then wee haue seene made them to feare, but feare astonished them not, but gathered their wits together, for they vsed meanes with wisdom to saue themselves. But when the Lord sendeth calamitie vpon many of the vngodly, they haue so guiltie a conscience, that whilest they feele the great hand of God, they are euen distracted of their wits, & made as it were senselesse, that they know not what they do: yea when trouble comes, it makes them like a heedles bee, which buzzeth about she knoweth not whither, or like the swallowe, which by compulsion of the wind, flieth backward & forward til it fall into the sea, or like *Cain* whose head was fraught with feares, so Gen. 4. that he knew not wither to goe, doubting to be slaine of euery one whom he saw. But whatsoeuer befalleth the childe of God, he hath euer matter of consolation, & some moderation of mind to beare it withall, expecting a ioyful issue of all. Therefore blessed is he that hath the Lord for his God.

*But Ionah was gone downe into the sides of the ship, and layd downe, and was fast a sleepe.*

They prayed vnto their gods, and their gods were now deafe whiles they were tossed, and *Ionah* is gone to sleepe when he should haue bin better occupied. We come hither to heare the word, and here we fall a sleepe, but it were farre better we were away, for we sleepe when we should heare, and so we sleeping sin, and sleepe in sin: therefore let them now giue eare that are a sleepe; for we are come to *Ionahs*

*The first Sermon*

sleeping, not that we should sleep with him, but by his sleeping to be warned of our securitie, and we shall see him waked, that we may learne to wake with him. *Jonahs* fast sleeping is noted, to declare the occasion of the shipmasters speech to *Jonah*: but chiefly to note the dead securitie of *Jonah* in his sin, for as much as though the mariners cryed for feare, and cast out their goods, nay the very sencelesse ship seemed to feele the anger of God, and to crye it to *Jonah* by rolling and cracking, yet *Jonah* was not once moued thereat, but lay still fast a sleepe. So by *Jonah* his sleeping wee see the nature of al the sonnes of *Adam*, when they listen to the serpent, they are like changelings, they are cast into a dead sleep. For when they forget God and his word, and bid conscience adiew, they sleep in sinne, and that to death, like one sicke of the lethargie.

*Jonah* signifieth a doue, *Jonah* therefore was now indeed *Jonah*, I meane, like the doue which *Noah* sent forth of the Arke. For as the doue being gone out of the Arke could finde no rest for the sole of her foote till she returned into the Arke againe: so when *Jonah* rose vp from the presence of the Lord, he could find no rest for his mind, neither by sea nor land, vntill he returned againe vnto the Lord. For the cause of *Jonahs* going downe to sleepe, was it seemeth to ease his minde, for it was disquieted, hee felt it grievously troubled, the conscience of his sin tormented it. Therefore now, O that *Jonah* could sleep till the tempest were past, but it will not be, for the tēpest is sent purposely to waken him.

*And he was fast a sleepe.*

See how little *Jonah* is ashamed of his sinne: all the world smarted for it, and yet he sleepes: as if he should say, neither the winds blowing, nor the waters roring, nor the ship reeling, nor the wares casting, nor the mariners crying, with all the stir, should moue him, waken him from his sleepe, or raise him from his sin. Now *Jonah* might say, I was a sleepe, and al might haue perished for me, if one God had not helped more then al the rest, for *Jonah* slept, but God waked, & called to the winds & the waters, saying, tosse him, but you shall not drowne him: feare him, but you shall not kill him,

whip

*Jonah*  
sleepes  
whyles all  
else stirre.

*Of Ionahs punishment.*

whip him, and when you haue whipt him, send him to mee, that I may send him to Niniue. *Ionah* was fast a sleep, when the winds ouer him were blowing, the water vnder him tossing, the ship about him reeling, the mariners by him crying, the wares in ouerboord casting. In all this sturre *Ionah* felt nothing, but slept, as if there were no stirring. Yet wee goe farre beyond *Ionah* in securitie, for the Lord causeth the tempest to blow downe houses beside vs, the heauens to thunder ouer vs, the earth to quake vnder vs, the water to ouerflow the land about vs, the fire to consume all that wee haue before vs, the aire with cold ready to kil vs, & al things in an vpiore round about against vs, therby alwaies crossing vs one way or other, & all to put vs in mind of our dutie, the neglect whereof is the cause of all these troubles which the Lord doth send vs; but we sleepe more deadly then *Ionah* in our negligence, voyd of feeling, because wee consider not what we haue done, we looke not backe on our sinne: yet euery crosse should cause vs to examine our selues thoroughly, and leaue no sin vviewed, that we might liuely feele our wickednesse, and so duly repent it, and soone find release of our miseries: therefore if we sleepe still, and will not be wakened, God will deale more roughly with vs then hee did with *Ionah*, for the Lord caused a whale to swallow him, and after ward to cast him vp againe, but we shall be swallowed of that serpent which neuer restoreth againe.

He should haue been their teacher if he had not been a sleepe, he should haue taught them to pray aright, if he had had any good feeling in him. But all this while we read not, that *Ionah* once condemned his thoughts, not so much as once said in himselfe, *Ionah* take heed, what thou doest, thou knowest how God may handle thee vpon y<sup>e</sup> waters; though thou flie, he can ouertake thee, though thou hide thy selfe, he will find thee out, though thou giue thy selfe to sleep, he will giue thee no rest, and awake thee to thy greater woe. How shuld we be strö, if a Prophet, & such a Prophet as was the figure of Christ, could not withstand this one temptation, but suffered himselfe to bee led away so farre, that when he should runne, he lay stil, and when he should cry, he held his peace.

*The first Sermon*

peace, and when he should zealously bestirre himselfe, he is fast a sleepe.

In Ionahs  
sleep, two  
things.

1. Most se-  
cure in  
greatest  
danger,  
Act. 12. 21.

22.  
Dan. 4. 27

30.

Dan. 5. 4. 5.

Luke. 12.

19. 20.

Iudg. 16.

25. 30.

Sudden'y  
destroyed

2. Sin plea-  
sant, whyles  
it is in do-  
ing.

1. King. 5.

27. 30.

Gehezies  
briberie.

Gen. 9. 21

Noahs

wine.

Dauids a-  
dulterie.

2. Sam. 11.

4.

Pro. 10. 24.

33.

In *Ionah* his sleeping, we obserue two things: The first is, that when we thinke our selues most at rest, then wee are in greatest danger: when shipwrack is most likely then *Ionah* is a sleepe, when *Herod* is vaunting, then he is strikē, when *Nabuchadnezzar* is in his greatest pride, then hee is turned out, when *Balthazar* is banqueting, the hand writ his condemnation, when the rich man saith vnto his soule, thou hast enough, then his soule is taken from him, when the Philistines are sporting, then the roose is falling, so destruction ouertaketh sinners when they least thinke of it, like a Leopard which is taken while hee sleepeth, or a bird when she singeth, therefore suspect thy pleasures like a bait.

The second note is the nature of sinne, which is here expressed (while it is a doing) to be not bitter, but sweete, not painfull, but pleasant, like a harlot which sheweth nothing but her brauerie and beautie. *Adam* swallowed the forbidden fruite with pleasure, *Gehezie* lyed for golde with gladnesse, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: so sinners go on merily, til wrath ouertakes them at vnwares, like the foole, I will sit a little longer, and folde my hands together a little, yet a little, and a little longer, til pouertie come as an armed man, and Gods iust iudgements as the whirlewinde suddenly vnresistable: then though thou hadst gotten golde with *Gehezie*, or honours with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluation, if sinne bee still pleasant, if it bee not bitter in thy bellie, though it bee sweete in thy mouth, deceiue not thy selfe, beleue God: thy hope is but doubting, thy strongest confidence but a vaine trust.

*Then the ship-master came vnto him and sayd, what meanest thou O sleeper? arise, and call vpon thy God.*

Here *Ionah* is taken napping: sinne hath brought him a sleepe, and now the shipmaster wakens him. The mariners may doe him more good then the tempest. Whom sinne should waken, perill cannot waken, the windes are not loud enough,



*Of Ionahs punishment.*

enough, nor the waters rough enough, therefore the ship-master must waken him, else all shall bee endangered. If the windes will not waken him, let the waues waken him: if the waters will not waken him, let the mariners waken him: if he will not bee wakened, let him perish in his sleep, and dye in his sinne.

Now marke who is a sleepe, and who wakens him, *Ionah* A Prophet is a sleepe, and the mariners waken him, an Israelite an infidel: what a thing is this, that he which is the sonne of *Abraham*, who is wiser then a thousand mariners, is now wakened and told his duetie by a mariner? this is a shame for *Ionah*, that hee which had taught Princes, should now bee taught his duetie by mariners; he that long hath & should still waken others, needes oftentimes to bee wakened by others, and he that should reprove sinners, is often reproved of sinners. And thus the Lord sometimes shameth his seruants, and dooth vex them with a foolish nation, as hee reproved *Abraham* by *Abimelech*, and *Balaam* by an asse.

wakened  
by a Pagā.

So God  
often  
shames  
his seruants.

Gen. 20. 9  
Num. 22.

Now one might aske *Ionah*, saying, why didst thou write that thou fledst from GOD, or that when thou hadst most need to pray, thou didst sleepe? If thou hadst not thus layd open thine owne shame, thou mightest haue been reckoned as one of the best Prophets, therefore why didst thou so? *Ionah* did it to this end, that in him we may see the reward of disobedience: for as *Paul* sayth, Whatsoever is written, is written for our instruction: and *Ionah* would neuer haue written it, had it not been for our sakes. If he hath done thus much for vs, which way shall we requite him? That which he would haue vs doe for him is this, to bee warned by him, to suppress all euill motions, not suffering them to take effect as hee did.

28.

*What meanest thou O sleeper? arise.*

As if they should say, O retchlesse, altogether carelesse, quite sencelesse man, art thou dead, that thou wakest not, or benum'd, that thou feelest not, or deafe that thou hearest nothing, or carest thou not whether thou liue or dye? haue not the windes nor waters raging, nor our lowde cryes so

long thundring wakened thee? canst thou sleepe in all this sturre? doe not our troubles, nor labours, nor losses, nor the common daunger moue thee? what meanest thou? why dost thou not come and labour with vs in this daungerous time? is this a time to sleepe in, when wee are all in perill of our liues? shall we crie, and thou hold thy peace? shall wee labour, and thou rest? shall we cast away all our goods, and thou lie sleeping, caring for nothing? this is no time to sleep, it is a time to pray vnto thy God for his assistance, and to vse the meanes that may saue our liues: vp, arise, help what thou canst. *Ionah* hearing this, did not snappe like some currish dogges, and bite him that wakened him: neither did he, as in publike daungers most are wont, sit still deuising with himselfe, to shift for himselfe, neglecting others, but hee arise, he thanked him that wakened him.

Against  
sleepers.

Many of you come to heare the word, and here you fall a sleepe when you haue most need to be waking, but I am glad I haue now gotten a text to waken you, for now I can not reade my text, but I must say, what meanest thou o sleeper? arise: but I pray you, haue not I wakened you, and yet you sleepe againe? If you marke not what is sayd vnto you, you are a sleepe though your eyes be open: but if you were as wise as *Ionah*, you would not sleepe here in the sight of all the people, but would rather get you to sleepe in some corner, for *Ionah* went vnder the hatches to sleepe, & would not sleepe in the sight of the mariners. If you were as wise as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomon* saith, That hee which reproveth, shall haue more fauour of a wise man, then he which flattereth. The Lord Iesus saith, Woe bee vnto that seruant, that when his master commeth he shal find sleeping. Canst thou not watch one houre, sayth he to *Peter*? Can you not wake while I speak to you? You all would be found in the church when the Lord commeth, but you would not be found sleeping in the Church, you are watched (I see you not below) and none of you can steale a nap and not be spied, but whe your eyes bee most shut, and see least, then most eyes bee vpon you, and I can as well stand in the pulpit vnseene, as you

Pro. 23. 23

Luk. 12. 37

45. 46.

Mar. 14. 37

*Of Ionahs punishment.*

you can sit and sleepe there and not be espied. I maruell how you can sleepe hauing so many eyes looking on you, so many clamours in your eares, and God himselfe speaking vnto you. Shall I continue iogging till you bee wakened? how long shall I preach afore I can conuert the Vsurer, the Extortioner, the Drunkard, or the Blasphemer, seeing I speake thus long and cannot conuert you from your sleeping? What would you doe if I read some Homilies vnto you, whereas you cannot wake while I preach vnto you, & speak against you? If you should see a traytor sleepe vpon the hurdle, or if you should see men sleepe with meate in their mouthes, would you not maruel? yet euen so do you, while I denounce the great iudgements of God against you, and while I am feeding some of you, you fall a sleepe, and so I preach in vaine. There is a countrey whereof it is sayd, that it is night with them, when it is day with vs, I thinke that countrey be here, for how many are here that haue lost their eyes and their eares since they came hither? If all of you were, as many of you bee (I meane asleepe) the strangers which come hither to heare, would thinke that you were all dead, and that I preached your funerall sermon: therefore for shame leaue your sleeping. What meanest thou O sleeper? arise, sleepe no more, and I will waken you no more.

*Arise, and call vpon thy God, if so be he wil thinke vpon vs, that we perish not.*

This is another meanes which they vsed: *Ionah* being wakened to appease the tempest, now that they see they can not thinke to alay the winds nor asswage the waters, they desire, they exhort *Ionah* to trie what he can doe by calling vpon his God. *Arise, call vpon thy God, if so be he will thinke vpon vs, that we perish not.*

After that the ship-master had wakened *Ionah*, hee bids him call vpon his God, as if he had sayd, watch and pray, he speakes like a Saint, yet he is an Infidell, he sayd not, call vpon our gods, but call vpon thy God. The ship-master would not call him his God, but (sayth he) call vpon thy God, & it may be he will help vs: but if he had sayd, call vpon our God, when he sayd, call vpon thy God, and if he had

*The first Sermon*

Luke. 8. 43

sayd he will helpe vs, when he sayd, if so be he will helpe vs, then he had shewed some sparke of faith. Because he wanted helpe and comfort, he bids him rise, and because he was fearfull, he bids him pray: it may be (sayth he) he will thinke vpon vs, that wee perish not: as if hee had sayd, *Jonah*, wee know that thou hast a God as well as we, and therefore wee say, call vpon thy God, for now euery God is to bee tryed, therefore if euer thou didst pray in thy life, fall to it now. Thus Sathan leades men a blind way with zeale, in hope of some reliefe being in trouble. They called vpon them for helpe, which were neither willing to asisist them, nor able to heare them: & when they perceiued by wofull experience, that there was no kinde of succour to bee had that way, they flie to God, and then Sathan laboureth to vndermine that confidence and expectation of helpe, and to place in stead thereof doubtfulnesse and infidelitie. Thus Sathan will bee sure to loose nothing by his bargaine any way. *Jonah* (say they) call vpon thy God, for if he can not helpe vs, we are all vndone and lost, for wee haue called vpon all our gods, wee haue laboured hard to mend our state, wee haue cast away our goods to lighten the ship, but all in vaine; for we are no whit the better, like the woman which had spent all her substance about Phisicke, yet all could not helpe her till Christ came. So the Papists while they are well, they pray vnto euery Saint and Angel for succour against the trouble: some times, but in extremitie, or at the poynt of death none of them can helpe, so that then they are faine to flye vnto God, or bee destitute, as like Idolaters as one flye is like another: they are like the heathen, which worship *Iuno, Venus, Neptune, Pallas, Iupiter*, and the rest, some hold on the one, and some on the other. Some say, if *John* bee with mee, I care not for all the petty-gods, because I hold him chiefe: so another sayth, If Saint *Gabriell* bee with mee, I care not for the rest: and some raise great disputations, whether this Saint, or that Saint, this Angell, or that Angell bee better, whether our *Ladie of Bullen*, or our *Ladie of Rome* bee surest, whether Saint *James* of *Callis*, or Saint *James* of *Compostella* bee strongest: and so like beggers which run from doore

*Of Ionahs punishment.*

doore to doore, they runne from one Saint to another. If one god will not helpe, another will, thinke these: as though the gods were cōtrarie one to another, and where one bids, the other forbids. So some thought that *Venus* was a friend to the Troians, and *Pallas* was not their friend, as fooles thinke of witches, one strikes and another heales.

*Call vpon thy God.*

They bid him call vpon his God before they knewe him, but the faithfull would not worship a false god though they may be helped by him. By the example of these mariners, if they thought that their god was the true god, (and why else did they worship him?) wee may learne the substance of euery temptation that doth vndermine vs, namely, that it will bid vs do this euill, that good may come of it: marke whensoever thou art motioned to euill, if it doe not promise thee some goodnesse to come of it. But the seruants of GOD ought not to doe that which is euill, though they were sure to gaine all things that can be wished by so doing: for they haue learned their lesion, and how to answer Sathan at such times: why temptest thou me Sathan? for it is written, thou must not doe euill that good may come of it: and this is the armour called *Scriptum est*, wherewith the Lord overcame the diuell in the wildernesse.

Infidels desire the faithfull to pray for them.

Sinne alwaies promifeth goo.

Rom. 3.8.

Here also wee may see the difference betweene the faithfull and infidels. For *call vpon thy God*, saith the ship-master and the rest.

The mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* saith not to the mariners, pray to your gods in my behalfe. And this is also manifest that a Papist will say vnto a Protestant, and one that liues well, pray for me: but a Protestant, if he be any thing zealous, will not say vnto a Papist, pray thou for me, knowing that when a Papist doth pray, he dooth it to Idols, Saints, or Angels, or at least without faith, and therefore their prayers are abominable in the sight of God, and therefore they will not bid them doe it, because they will not doe euill to the intent that good may come of it. Whereby it is manifest that our Religion is the true Religion, our aduersaries themselues being iudges. And so *Pha-*

The truly faithfull desire not infidels to pray for them.



*The first Sermon*

Exod. 88.  
28. &c.  
Pharao  
d. fireth  
Moses,  
Moses not  
Pharao.  
1. Sam. 15.  
25.

*Pharao* sayd to *Moses*, pray for me: but *Moses* sayd not to *Pharao*, pray thou for me. *Saul* sayd to *Samuel*, pray thou for me: but *Samuel* sayd not to *Saul*, pray thou for me: therefore the mariners had neede of *Ionah* to pray for them, but *Ionah* hath no neede of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, and *Pharao* pray to *Moses* God, seeing God hath sayd, Call vpon me in trouble and I will heare thee? Call vpon thy God, say they. When they had cried, & saw no helpe, they distrustted their gods; they thought they would not help, indeed they could not. Therefore they ran to another whom they knew not, hoping to bee helped by him, because they thought some God there was that could do it: so the Papiests run from one god to another, frō *S. Dominicke* to *S. Francis*, & why shuld they run from *S. Dominicke* to *S. Francis*, but that they mistrustted *S. Dominicke*? they think he will not heare them, & so they goe forward, but in the ende the vnknowne God is thought to bee the best: yet the Lord taught not *Peter* one prayer & *Iohn* another, but taught them all one prayer vnto one onely God, and to wait still vpon him, praying still with assurance he will be a helpe in due time.

*If peradventure be will thinke vpon vs that we perish not.*

This isse, perhaps, and peradventure, cost *Adam* *Paradise*: God said to *Adam*, If thou doest eate of this tree, thou shalt surely dye: then *Enah* reported these words thus: lest peradventure wee dye: the serpent seeing her in such a minde, so careles or forgetfull of the commandemēt, he came & quite changed the matter, and said, you shall not dye. Thus sinne creepes vpon vs while doubtfulness remaineth in vs: so God saith, you shall be saved, the trembling flesh saith, peradventure I shall, &c. then cometh *Sathan*, & he saith, thou shalt dye. So that if you will aske what is the faith of sinners, or if you would haue it defined, it is this: peradventure yea, peradventure no: if you will aske me, whereupon this faith is grounded, it is vpon isse, and and: this is the faith of the vngodly, to say, If so be God will helpe vs, for they cannot assure themselves of any helpe: But we may not doubt of our God, and say, it may be, or if peradventure: for we may freely pray

The sinners faith.

*Of Ionahs punishment.*

pray to our God with confidence, and may say, our God and the God of *Ionah* will surely helpe vs, and hath helped vs. But yet let vs knowe that wee haue sinned like infidels, and doe deserue to be punished like the Egyptians.

*If so be he will, &c.*

Thus if commeth in, like a little leauen which sowreth the whole lump of dow, and like the moth, which eateth the whole wedding garmēt, and this same little theefe hath stolen away all the Papists faith. Therefore with them, wickednesse lyeth sicke in bed, and calleth to euery one that commeth by, call vpon thy god, and pray for me, if so bee he will looke vpon vs and helpe vs, and so their hope when the tempest commeth, is either an easelesse horror, or a comfortles doubting.

*If so be he will thinke vpon vs,*

Our GOD thought vpon vs in the time of trouble, hee thought vpon vs and layd the tempest when our enemies called vpon their gods, Saints, and Angels. But what do we meane beloued, when mercy is come, to send for iudgemēt? for though we bee saued with Israel, wee deserue to be plagued with *Pharaoh*, because wee are not thankfull for this, namely, that the Lord hath thought vpon vs in our distresse, for he trauelleth with mercie, and laboureth till he bee deliuered, he goeth loden like a Bee, but wants a hieue.

There are two hands, a hand to giue, and a hand to receiue: Gods hand to giue, and mans hand to receiue: the hād of God is a bountifull & a mercifull hand, a hand loden with liberalitie, full of gracious gifts, therefore let vs stretch forth the good hand to receiue it, thankfully to embrace it, cheerfully to entertaine it, & carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, & the hand of prayer: for who so cometh with this hād shalbe filled, & who so cometh without it, shal go empty away, because they haue despised the waies of God: for whē I instructed thē, they would not heare, & what I taught thē they would not learne, sayth Prou. 1, 24  
25.  
the Lord. *Ionah* wakened thus, & thus exhorted so call vpon his God, soone no doubt perceiued his daunger, and partly with the horror for his sinne, partly for the feare of the deserued

*The first Sermon*

deserued and thus threatned drowning, and other punishments, without questiō was grieuously vexed. For he could not but see, that the very dunibe creatures were bet against him for his disobedience: the winde blowes as though it would ouerturne all, the waters rore as though they would drowne all, the ship tumbles as though she were wearie of all, and albeit the mariners had cryed, and cast out the wares as though they would loose all, yet the tempest rageith still, their danger is greater then euer.

Wherefore now one might well haue sayd to Sathan, Sathan thou perswadest him to flie from his defence for his safetie, and madeest him beleue that hee should come safe to Tarshish, and there liue at libertie, and ease, enioying all temporall benefites at his pleasure, but now thou hast brought him into the prison of the ship, and it is toft thus by this tempest likely to destroy him, thou leauest him in his greatest danger; & reioycest that *Jonah* quaketh at the tempest, and hath his heart aking for feare of the daunger thus threatned, due to rebellion: yea seekest also to drowne him, and that also in hell, howsoeuer thou pretendedst a desire to preserve him from trouble, and procure him many pleasures, with much securitie: O most wretched and deceitful lyer, he that trusteth his enemie, and hee that beleueth thee, shall euer bee deceived. And now might *Jonah* say, beware by mee, for thus hath the teinpter deceived mee, hee hath allured mee with flattering fantasies, and pertwaded mee, that it was but an easie thing to flie from the presence of the Lord, that seeth alwayes all things, and from whom no man, no nor secret, lurking in any mans heart can bee hid, but all are alwayes in his presence. Hee made mee beleue that light could be brought out of darknesse, that good may come of ill, for he assured me, that if I would set forth toward Tarshish, I should not onely shun the presence of the Lord, but should liue at ease like one vnkowne, both for my vocation, and also for my behauiour in the execution thereof, and so I might creepe into a familiaritie with these people, and enioy the benefite of their societie. Otherwise if I went to Niniue as the Lord commanded, they would hate and persecue

secute me, yea and so I should end my life in miserie, both because they being Gentiles and I a Jew, they cannot abide me, for the one holdeth the other in contempt: and also because of thy message, namely a Prophecie of destruction, grounded vpon a reproofe of their vile and sinfull pleasures. Which message, Sathan perswaded me that it would bee so haynously taken, that no death nor torment that they could deuise for me, would bee thought sufficient, and so I should be sure neuer to escape their hands aliuie if I went: as though the eternall and most glorious God which sent mee thither were not able to defend me from all euill when I came thither, as well as he did *Daniell* in the den of Lions, and *Christ* in the wildernesse among the sauage beasts. And when Sathan had thus perswaded me, I beleeued him, and so tooke my journey to flie from the presence of the Lord, if I could haue performed my intention. But the Lord hath beheld the stubburnesse and disobedience of my heart, and therefore followeth me with great displeasure: hee hath sent out this tempest vpon the sea whereby wee are all like to bee ouerwhelmed, and so neare as we are to the water, so neare wee are to death by all likelihood.

## THE SECOND SERMON OF THE PUNISHMENT OF IONAH.

Ionah. 1. 7.

*Afterward they saide euery one to his fellowe, come and let vs cast lots, that we may know for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.*



Owe followeth another meane which the mariners vse to appease the tempest.

*They cast lots.*

But first they consult and consent to cast lots. The tempest was so strange, that they concluded with themselves it was the reuenging power of some angrie God, for the sin of some notorious wretch that was amongst them.

### *The second Sermon*

Seeing therefore, neither they, nor *Jonah* praying, had appeased the tempest, but it was rather increased, and no man confessed he was that sinner: they take counsel, and agree to find him out by lots. Wherein let vs obserue first, neuer a one of them is of *Dauids* spirite, who when hee sawe the people plagued, said, Lord is it I? Euery man excuseth himselfe: for euery man would extenuate his owne sin, and diminish it, & euery one thinketh his sinne salued, when hee hath excused himselfe. Let *Adam* be his owne iudge, and hee will say, the woman tempted him to sinne, and let the woman bee her owne iudge, and she will say, yonder serpent perswaded her to it. Let euery one bee his owne iudge, and there will bee such posting off of sinne, that neuer a one will bee found guilty. There is none that wilbe so impudēt as to say he hath no sinne at all, yet fewe that will freely confesse they haue grievously sinned. Therefore these here say euery man within himselfe, though hee bee a sinner, yet hee is no great sinner. None are accounted sinners vnlesse they be openly detected of some notable and haynous crime. If they bee dicers, swearers, drunkards, brawlers, pickers, flatterers, prophanners of the Saboth, sleepers at church, and such like, they be not thought sinners: these actions are counted no sinnes, but rather recreations. For the multitude count none sinners, vnlesse they be theeves, traitors, open and grosse idolaters, and taken with such like capitall crimes: no nor these neither, were it not for feare of the law: as none among the Iewes, but publicanes, were counted sinners, al the rest were good fellowes, and iust men.

The Papists say, some thoughts, affections, words, & outward actions, not agreeing with the lawe of God, are easily waht away with a little holy water, &c. they are not deadly, they deserue not the wrath of God, they are but veniall. Did you euer read of these venial sins in the scripture? But thinke you they haue nothing but scripture? yes, they haue decrees, they haue decretals, the ceremonies whereof obserued, these veniall sinnes are soone pardoned, and they haue a Pope that can forgie any sinnes. Thus they lessen sinnes, thus they abate the price of sins, and they can buy out sinnes  
with



*of Ionas punishment.*

with money, or redeeme them with masses, and by a little short penance, purchase a large and long pardon.

And as the mariners, euery man thought he was no great sinner: so *Ionah* thought with himselfe, though I bee a great sinner, yet am I not so grieuous a sinner as these idolatrous heathens: or, if hee thoroughly condemned himselfe, yet vnwilling to bee knowne such a rebell, he thought, it may be, it is most likely, they are manie, I but one, peradventure therefore the lot will not fall vpon mee, like a theefe, which notwithstanding in his owne heart hee acknowledge himselfe guiltie of that wherewithall hee is charged, yet will not confesse, vntill the matter be thoroughly sifted, and so cleerely prooued to his owne face, in such sort, that hee cannot for shame, though with shame hee confesse, deny it. Therefore, if God had not sifted out this sinner the better, *Ionah* would not haue beene knowne the man, and the mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

*Let vs cast lots.*

They did not vse to cast lots, this was no custome amongst the mariners: but the tempest was so wonderful, that it made them seriousslie to thinke of God, and willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that hee ordereth all, and the lot is the sentence of GOD: by the falling of the lot, he reuealeth the truth.

Pro. 18. 18.

Prou. 26. 33

These like worldlings neuer confesse God, but when hee commeth in a tempest: they will not see his mercie, vntill his iustice appeare: they will not acknowledge Gods gouernment, before hee bring on them some iudgement: like *Pharaohs* sorcerers, who confessed not Gods maiestie while they liued at ease, but when the Lord plagued them, then cried out: This is the finger of God.

Exod. 5. 2.

Exod. 8. 19.

*Let vs cast lots, that we may know for whose cause this euil is vpon vs.*

Why? what are they the better when they knowe him? what would they do with him on whom the lot should fall? Surely they supposing, or rather clearely seeing this tempest

*The second Sermon.*

pest to be sent from some wrathfull power, & that for some one mans sinne amongst them: they determined, hauing found him, to sacrifice him vnto the God that was so offended by him. God turneth euill into good; but the deuill turneth good vnto euill. The Gētiles had a custome in the time of common plague, to sacrifice one for the rest. This custome they tooke by imitation of the Iewes, in offering beasts, and of *Abraham* in offering his sonne: the deuill that father of lies, and schoolmaster of all mischiefe, teaching them. So the deuill tooke aduantage to do euil, by the seruice of God, in mouing the Gentiles to work abomination, by offering men, imitating the Iewes commanded sacrifices.

But if they had rightly knowne the true God, they would haue taken their sinnes by the throate, and haue sacrificed them.

*Come let vs cast lots.*

The mariners were not so wise to preuent the tempest before it came, as they bee diligent to alay the tempest when it may not be laide. Wee ouertaken with Gods iust iudgements, are very carefull alwaies, to vse all meanes to bee rid of them. But who keepeth a watch of his owne waies, and diligently laboureth to keepe himselfe free from that which necessarily draweth on it selfe Gods iudgements? who purgeth himselfe of his sinnes, least hee be sicke? who letteth or fetcheth out his corrupt blood, of pride, lust, couetousnes, least he bee sore? who keepeth a good diet, and maketh his choise of holy exercises, godly companions, religious conferences, &c. But knowe we, he is not safe that is not sound, neither he sound that is intemperate.

*So they cast lots.*

Whether it be lawfull to cast lots, it is not euident by this example, because they were Gentiles, and therefore no president for vs: but so farre may we vse them, as the word doth leade vs, and no further. There are two goats brought to *Aaron* that he might cast lots, to see which goat should be killed; and which should not: these goates signifie Christ: for as he died, he liued againe, and as he was buried, he rose againe. . Againe the lande of Canaan is parted by lots, to see  
what

*of Ionahs punishment.*

what part each tribe should inhabite. Againe, that theefe *Achan* is found out by lots, first by his tribe, then by his family, and lastly by his particular person. Numb. 33.  
Iosua 7.

Againe it is saide, that *Saul* was chosen king by lots, and least any should haue saide, that it was his good lucke, his good lot, or chance to bee king, therefore the Lord appointed that hee should bee annoynted before hee was chosen by lots. 1.Sam.10.  
1.Sam.9.

Againe, *Mathias* is chosen by lots to the Apostleship in stead of *Indas*. So that it is lawfull in some cases to cast lots, so that they doe attribute nothing vnto them, and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lorde: for they must not say, that it is their chance, fortune, or good lucke, for so they may make an Idoll of it, and robbe God of the honour due vnto him. For it was not *Saules* fortune to bee king, but Gods mercie; it was not *Achans* chance to be caught, but Gods iudgement. Lots may bee vsed to preuent strife, when all other meanes haue been vsed, and sometimes before all other meanes, when in wisdom it is thought the best meanes. Brethren often and godly at first diuide their inheritance by lots, as the children of Israell diuided the land of Canaan. Therefore in the church of Geneua there is an order, that in the time of plague, there should bee an house set apart for the sicke to lodge in, and lest they should bee vncomforted, they chuse out a minister by lots to doe it. Acts 1.  
Pro. 16. 33.

*So they cast lots.*

Now we are come to put vp our suits to the Court of Lawyers, to see if they will do any thing for God, for conscience, or for loue, viz. that they would end mens suits quickly, and let the poore clients haue equitie. Some say, that Lawyers be good vntill they be counsellors, like Lions which will be gentle vntill their tallants growe: bee not offended, but amend, for malice speakes not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall vpon the Lawyers: be not offended, but amend, for malice speakes not. A poore client cometh forth accusing one, and going home accuseth an hundred,

*The second Sermon*

dred, for so many seeke to gaine by him, so few seeke to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to lawe, to strue for that which with reason might easily bee attained without such contation, and other seeke to enriche themselves with contending for a small matter at the lawe with their neighbours, yet in the ende loose that they sought, and that they had beside: and so they contend and strue about a thing commonly til the Lawyer hath gained more by the, then the thing which is in controuersie is worth. These are like the mouse and the frogge, which stroue so long about marsh ground, that at length the kite came and tooke them both from it. Others will come vp to lawe about a small matter, and therein so entangle themselves, that they cannot rid their hands of it, vntill it haue almost vndone them, like a feelie sheepe that is hunted of a flie, which runneth from bush to bush, and euery bush catcheth a locke of him, so that the poore sheepe is threadbare ere he hath done, and hath not a fleece left him to couer himselfe withall. So hee runs from Court to Court, to sue, to complaine, to plead, till hee haue spent his cloake for his coate: were it not better to haue cast lots for the coate at first? for the lawe is like a butlers boxe, play still on till all come to the candlestick. Therefore it is lawfull to ende a controuersie in a hard matter to vse this meane. Now whether it be lawful to cast dice, if lots may not be vsed (as *Salomons* words, *Pro. 18. 18.* The lot causeth contention to cease, compared with *Heb. 6. 16.* proue) but in hard matters, and weightie causes, when the thing is doubtfull, and all good meanes are tried before to auoyde strife: that question is decided, which none but voluptuous men make question of, namely, whether dice-play bee a meete exercise for a Christian soule. *Salomon* saith, the lot causeth contention to cease, therefore lots are to end strife, but these lots make strife, for before thou takest the dice, thou knowest thine owne, and no man strueth to take it from thee, but when thou castest the dice, thou doest (as it were) aske whether thine owne be thine owne, and so makest

Arguments  
against dy-  
cing.  
*Prou. 18.*

*of Ionahs punishment.*

makest a strife of no strife. Art thou not worthy to lose the gifts of God, which venturest to lose them when thou needst not? doest thou not deserue to forfeit thine owne, which art so greedy of anothers, that thou wouldest haue his liuing for nothing but for turning of a die? *Esau* did not sel his birth-right so lightly, but he had somewhat for it, which refreshed his hunger, but God hath giuen thee a liuing, and thou spendest it for nothing. The mariners did cast lots to find out the sinner, they did not cast dice to see who should win, as dicers doe, for to whom the lot fals, he takes all, which deserues to lose all as well as the other, and hath no right vnto it by any law. For God hath not allowed one mā to take an others goods for the tripping of a die, but either they must be merited, or they must be giuen, or they must be bought, or else it is vnlawfull, vngodlie, vncōscionable to take them. Besides the brawls, cōsūnages, the othes annexed to this game, which would not agree with it, vnlesse it had beene a meere companion for them, thou takest another mans goods for nothing, whereas God hath appoynted thee to get thy liuing with the sweate of thy browes, for thou takest awaye that which others haue sweat for, and whereas thou shouldest liue by working, thou seekest to liue by playing, like the ape which liues by roying. Doth any dicer thinke hee doth well? tell me what thinkest thou? for euery sinner doth condemne in his prayer to God, that which he excuseth before men, if they which are gamsters repent it, how can they which are gamsters defend it? Thou shouldest do nothing but that thou wouldest haue God finde thee doing: if hee should come to iudgement, wouldest thou haue him take thee at dice? I am sure thou wouldest not haue God see thee so vainly occupied: neither canst thou thinke, that *Christ*, or his Prophets, or Apostles, or his Euangelists, were dicers, for no such lots are named in the holy Scriptures, and yet the lords day is most prophaned with this exercise cards & dice, as though they kept al their vanities to celebrate holy daies. What hast thou to alledge for dice, now euidence is giuen vp against them? hast thou any patron to speake for them, but thy vaine pleasure and filthie couetousnesse which  
are



*The second Sermon.*

are commended alreadie, and therefore haue no voyce by law? take away these, and take away dice. The patron condemnes the clients, when one voyce condemnes another: if the exercise were lawfull, such patrons as pleasure, and couetousnes would not speake for it. Take thy pleasure therefore in that which is good, and the angels will reioyce with thee: if this were good, GOD would prosper them better that vse it: but neither winners nor loosers or gainers. I know not how, but there is not so much wonne as lost; as though the deuill did part stakes with them, and drawe away with a blacke hande when no man seeth; for the winner saith, hee hath not wonne halfe so much as the looser hath lost. One would thinke that some of them should flow, when so many eb: there is neuer an ebbe without a flowing, neuer one looseth, but another winneth but at dice. What a cursed thing is this that turnes no man to good, which robbes others and beggers themselues? the schoole of deceite, the shop of othes, and the field of vanities. Thou doest not onely hazard thy money (in this game) but ventrest thy saluation, and castest dice with the deuill, who shall haue thy soule. For euery thing that commeth well to a man, hee giueth thanks, but for that which commeth by dice, he is ashamed to giue thanks: which sheweth, that in conscience that gaine is euill gotten, and that he sought it without God. Can this bee good when worst men vse it most? if it were good, the euill would like worse of it then the good, but the more a man sauoureth of any goodnes, the more he begins to abhorre it, and his conscience doth accuse him for it as for sin. They which doubt whether God do allow it, need but look how hee doth prosper them that vse it, but they trust not in God (as the termes of their occupation descries) for they call all their castes chances, as though they relied not vpon God but vpon chance. Therefore if dice make strife without cause, if they teke away others goodes for nothing, if wee may not liue by playing but by labour, if they which haue bin dicers repent it amongst their sinnes, if the holy men neuer vsed this recreation, but the worst most delight in it, if thou wouldest not haue God see thee when thou playest at dice, nor take

*of Ionahs punishment.*

take thee at it when he comes to iudgement, if nothing but pleasure and couetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not vpon God, but relie vpon chance, if thou doest not onelie venture thy money but hazard thy soule, then the best cast at dice is to cast them quite away.

*And the lot fell vpon Ionah.*

The lot fell vpon *Ionah*, not because hee was the greatest sinner of them all: for so is the opinion of the common people, to censure them worst whom they see most afflicted. If any one be seene to beare his crosse, then many will say, this is a wicked man, and so thinke well of themselves, supposing that God is not bent against them to punish them as well: But because *Ionah* should feeble the hand of the Lord both punishing, and preseruing him, and be reformed. For God correcteth all his, as hee did his sonne, to learne them obedience. But if iudgement begin with the house of God, what shall become of the vngodly?

Luke 13.  
1.2.&c.

Heb. 5.8.  
1.Pet. 4.17.  
13.

*And the lot fell vpon Ionah.*

Now then the sinner that troubled the ship is taken. Now *Ionah* can hide himselfe no longer. Now he might also feare to be sacrificed by the mariners presently. For the mariners, partly for the paine they had indured, partly for the losses they had sustained, partly for the daunger wherein they remained, were no doubt as the shee wolues robbed of their whelpes, out of measure furious, and fully bent to sacrifice him on whom the lot fell, to appease the wrathfull God. But God stayd, and restrained the rage of the mariners, & made them afterward willingly to abide the tempest a while, and put themselves to more paine to saue him, endeououring by rowing to recouer land. For hauing heard of the true God, and though they lost their goods hauing found God who is all good, shall we (sayd they) destroy him that hath saued vs? shall we giue him vp to death vnnecessarily? that hath brought vs to life, & assured vs to reign with God in all glorie euerlastingly? Surely the thankles are graceles: specially they that loue not, and shew not forth the labour of loue for their gracious guide to God: but therefore we may see that

Prou. 20.1.  
Psal. 33.15.  
Psal. 106.  
46.

*The second Sermon*

Isa. 10. 6  
Ezr. 1. 14  
Isa. 3. 24.  
Nehem. 1.  
11.  
Psal. 105.

1. Sam. 2  
30.

Psal. 146 3

1. Tim. 2. 1

the hearts of men are in the hands of GOD: and he turneth them which way hee list, hee fashioneth their hearts euerie one, yea euen Kings hearts as riuers of waters doth he turne to water, and make fruitfull his vine: to pitie and to persecute, to honour and to shame, to loue and hate his people, to deliuer their power to the beast. Reuel. 17. 13. and againe to eate the whores flesh, and to burn her with fire. 17. 16. 17. Therefore let vs neuer feare to performe our duties whatsoeuer to whomsoeuer: for he formeth the hearts of all, who hath promised to honour them that honour him, but to make the cōtemptible that do despise him. Neither let vs put confidence in man, nor in princes; for their hearts are riuers of water of themselues fleeting, easilie as they be lead following. But especiallie let vs not forget chieflie to make prayers, supplications, intercessions, and to giue thanks for all those, on the godlinesse, or prophaneesse of whose heartes the flourishing or defacing of the Gospell of Christ Iesus, and the chosen of God doth most depend.

*And the lot fell vpon Ionah.*

Now *Ionah* could not denie, hee was that sinner, vnlesse hee would accuse God of vnrighteous iudgement: For the lot is cast into the lap, but the whole disposition thereof is of the Lord. Now therefore he must needs confesse it. The winds thundring, the waues tumbling, the ship cracking, the mariners quaking, vpon their Gods crying, there was forth casting, *Ionahs* prayers requesting, to cast lottes consulting, *Ionah* kept himselfe close, hee would not bee thought that sinner. The wind said, I will ouerturne thee, the water said, I will drowne thee, the ship said, I cannot hold thee, the mariners said, we cannot helpe thee, his prayers said, we can not profit thee: his conscience within bleeding, and God at the doore of his heart knocking, and the lots now alreadie for casting, said, threateningly, for thee the tempest is come, thou fugitiue, and we will discouer thee.

Yet *Ionah* conceales his sinne, so much did hee abhorre the shame of men, of strange men, a few men, fraile men: or the feare of the furie of fleshe. Therefore after the windes had roared, and also the waues raged, and the ship reeled, & the

*of Ionahs punishment.*

the mariners cried, and the lot, his conscience, and God himselfe threatned him: the lot also condemned him, & the feare of being sacrificed by sinners to Sathan terrified him, so that hee forthwith repented throughly, and declared it openly, hee confessed his sinne freely. Such a sturre hath GOD before hee can come by his owne: hee must crosse vs, and set himselfe, and all his creatures against vs, he must straine our bodies, or leaue our soules, & constraîne vs to it, before wee will returne from our wicked waies, and throughly humble our selues to yeelde him due obedience. O the goodnesse of the great God, ô long sufferance and bountifullnesse vnspeakable: which not only leaureth but also in the chaines of loue draweth vs to true repentance.

It was Gods great goodnesse to *Ionah* that the mariners sacrificed him not: greater, that he truly repented: that God continueth him in his calling, and bleisseth his, whose flying from God, deserued flinging to Sathan, not so much solemne preaching, as sudden confession, and short denunciation of vengeance, yea made it so powerfull that conuerted Idolatrous heathen, most hardned Idolaters: first mariners, then Niniuites.

For what a blessing felt *Ionah*, God vouchsafing him of this honour, to offer them a liuely, holy, and acceptable sacrifice to God, by whom he presently before greatly feared to haue beene offered a dead, vnholly, and so a delightfull sacrifice to Sathan. This feare banished, and that ioye possessing him, what a mercie of the Almighty did *Ionah* thinke it? But before hee conuerted the Niniuites, hee was more to be humbled, fuller to be strengthened, better euery way to be prepared. Therefore God would haue the sea to wash him, the whale to fast him, and yet miraculousslie safe to preserue him, that being purified, he might pray seruently, and being deliuered, finde power, comforte and courage abundantly. Iona. 1.7  
Wherefore when by lot being taken, and by his own confession found the man that had procured the tempest, the mariners in loue and compassion of him, had assayed by rowing to get to land but coulde not, the sea raging more and more, & *Jonah* himselfe professed he knew the tempest was 10.  
13  
12

*The second Sermon*

sent for his cause, and would be layd, he being cast into the sea : *Jonah* at length was cast out of the ship into the swelling surges of the tempestuous sea. What hope of life then left ? is there any ? to swallow vp all, soone after hee is swallowed whole of a whale.

Here let vs marke, that after the tempest had terrified *Jonah*, the mariners reprobued him: when they had reprooued him, his conscience pricked him, when his conscience had pricked him, the consulting to cast lots grieued him : after griefe for consulting, their concluding to cast lots vexed him : vexed at their conclusion, the lot condemnes him: the lot hauing condemned him, in what an agonie thinke wee was *Jonah* : partly, that hee should bee helde that notorious wretch that had brought this woe ? partly, least they in their raging griefe, for their great trouble of bodie, losse of goodes, danger of life, should forthwith kill him for a sacrifice, to appease the vnknowne angrie God ? But after this agonie, the terrour of drowning followed, and after that, the horror of the huge fish : first least it teare him in pieces, then least it melt him, afterward lest it poyson him : lastly, three dayes and three nights, the comfortlesse horror of darknes, and noisome stinck of the fishes bellie tormented him.

First then see, the windes could not further him, the waters could not beare him, the ship could not holde him, the mariners could not helpe him : and being cast out least all for him be cast away, the whale would not spare him, the stinch would ill feede him, the darknesse would lesse glad him, and light might not visite him. Now see then what *Jonah* got by this iourney. Notwithstanding all the promises of which Sathan assured him, and all the furtherances which the serpent procured him : he lost his labour, lost his money, lost his ioye, lost his credit, lost his quiet, and sawe no hope but to leese his life too : finding plentifully, and bitterlie feeling dreadfull feares. He trusted to the winds, the winds could not serue him : hee trusted to the ship, the ship could not keepe him, hee trusted to the mariners, the mariners could not hold him, hee trusted to the lot, the lot would not spare



spare him, hee trusted to the waters, the waters could not beare him, neither would the whale forbear him, neither did anie thing make shew of likelihood to saue him. Therefore we may see in *Jonah* what it profiteth a man to flie from GOD, forsaking his calling, and so practising the euill motions of Sathan, in stead of the knowne will of God. Assuredly, if we follow his flatteries as *Jonah* did, we shall haue as he had, accusing consciences, fearefull heartes, and the wrath of God vpon our heads. For hee hath nothing to giue vs, although he promise and make vs belecue he hath great kingdomes. Yes indeede, he hath horror of mind for all that obey him, and hell for the reward of his, which will make al their hearts to ake which receiue it.

See secondly in this punishment of *Jonah*, the iustice of God. The Bee when shee hath once stung, doth leese her sting, so that shee can sting no more: so doth not Gods iustice punishing sinne: for it retaineth power, it hath store of stings to vexe still: when one iudgement is executed, shee euer hath other enow readie, either of the same kind in another degree more sharpe, or of another sort. For all the creatures with their seuerall powers, are Gods darts to strike vs whē he cōmands. Therefore if we be sick, sicknes is not dead with vs: if we be poore, pouertie endeth not: if wee bee in danger, danger is not therefore put downe for euer after: & if we be vexed, vexation hath not therefore left his sting, his darts, his weapons also are as sharpe nowe as they were at the first, and sharper too: because we are sinfuller. For according to the sicknesse is the medicine, and wounds more dangerous, require more dolorous plaisters.

And if thou be disobedient, then he wil leade thee through them all, vntill hee hath humbled thee, and made thee to glorifie him with obedience, or vtterly destroyed thee.

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to punish for sin, yea most seuerely to correct his deare children, though repenting. If our Prophet *Jonah* heere, maye not keepe thee some good while in a due meditation of it, let that man asier Gods owne hart, the sweete Prophet of Israell come to thy mind, and in him

Leuit. 26.  
18. 24. 29.  
36. 37. 38.  
39. &c.

2. Sam. 18.  
6. to 27. c.

*The second Sermon*

2.Sam.12  
13.15.16.  
17.18.19.  
20.chap.  
Psal.30.&  
75.  
Hof.6.4.

see whether God cockereth his entirest friendes, or something sharply, if not bitterly, handleth them, setting themselves in their dregs, or securely seruing the Lord.

Lastly, yet consider GOD is rich in mercie, and full of compassion, loth to punish, vnlesse too farre prouoked, content to shake his rod ouer vs, to make vs seare onely, and keep vs free from feeling his strokes: if that may haue his due worke in vs, that is, recall, reforme, and confirme vs: for as the winds could not ouerthrow *Jonah*, nor the waters drown him: so neither could the whale consume, poyson, or annoy him, or ought but seare him, though it had swallowed him. For *Jonah* remembring God, God shewed hee forgot not *Jonah*. Therefore, when and where *Jonah* thought verilie and speedily to haue perished, then & there God causeth him to be three daies, & as many nights, most safely preserved. O power omnipotent, & goodnes all sufficient, in all things, at all times! God then aswell knoweth to deliuer his out of all distresse in due time, as to reserue the wicked to the daye of iudgement to bee punished. And in what danger shall wee despaire? in what extremities ought not wee to hope in our most mightie Sauour, remembring *Jonah* in the whales bellie, *Ieremie* in the filthie mire of the deepe dungeon, *Daniell* among the fierce Lions, his three companions in the hot burning furnace, nay 600000 men of warre, and three times as many moe, of men and women, young and old, in the wildernesse, lacking now drink, then meate: and all these deliuered out of all danger, these last miraculouſlie satisfied with drinke out of the rocke, and with meate abundantly from heauen.

2.Pet.2.  
Iona.1.17.  
Iere.26.6.  
Dan.6.22.  
Dan.3.23.  
Numb.1.  
46.  
Exod.17.3.  
Exo.16.13.  
Iona.2.10.  
Ier.38.13.  
Dan.6.24.  
& 3.26.  
Exod.17.6  
Exo.16.13.  
Exod.2.15.  
3.10.  
Gene.29.  
20.41.40.  
45 7.8  
Act.9.1.2  
1.Cor.15.  
10  
Mark.14  
71.  
Act.4.11.  
12.

Secondly, though *Jonah* be cast into the troublous sea, & swallowed of a huge whale, yet hee must preach at Niniue, though *Moses* flie out of Egypt, yet he must be the leader of Gods people thence; *Ioseph* is in prison, but he must be Lord of Egypt, and preserve the church aliue; who would haue thought, that *Saul* should become *Paule*, or forswearing *Peter* so faithfull a preacher? Suspend then thy iudgement, and wonder at Gods works, whether of mercie or iustice. And thinke not the worse of a man, though hee were cast out of the

the

*of Ionahs punishment.*

the sea, as *Ionah*, or basely brought vp as *Amos*. For the deliuerer of Israel was brought out of the flags, and the conuerter of Niniue out of a whale, and the saluation of the whole world out of a stall.

*Iona. 2. 10*  
*Amos. 7.*  
*14.*  
*Exod. 2. 3.*  
*Iona. 2. 10*  
*Luke. 2. 7*

*And the lot fell vpon Ionah.*

The lot fell vpon *Ionah*, that hee might bee cast out of the ship, that as the ship was almost broken, but not altogether, so *Ionah* might be almost drowned, but not altogether, almost consumed, almost poysoned in the bellie of the Whale, but not altogether: and that being in the double deepe duly humbled, and as gold in a furnace, fined & fit for Gods works, he might thence in a miraculous manner come forth like *Lazarus* in his winding sheet, that he might glorifie God once againe, & couragiously crie against Niniue.

*And the lot fell vpon Ionah.*

The lot fallen vpon *Ionah*: the iustice of God (both manifesting the truth incorruptly, and chastising his disobedient seruant seuerely) did appeare: but withal singular mercy shined, & the mariners minds were mollified, in that they sacrificed him not to Sathā, but much more, that hee by that meanes truly repented. In so much that the olde idolatrous mariners presently by him were conuerted; and he cast into the sea, was not drowned, swallowed of the whale, & 3. daies continuing therein, perished not, but miraculouſlie was preserved, and most graciously cast on land safe: and lastlie, crying against Niniue that sinfull Citie, had his preaching so mightily preuayling, that hee wonderfully humbled them all. This mercie was maruellous, this goodnesse of GOD to *Ionah* most glorious. For the Niniuites hearing; Yet fortie daies, and Niniue shall be ouerthrowne, first as the mariners had before done, beleeued the worde of God, though they neuer heard it before. If wee heard the worde of God preached as the mariners and Niniuites did, with trébling harts in the sense of Gods maiestie, it could not bee but we should feele the power of it liuely, and be filled with all ioye in beleeuing speedily. But vneffectuall and fruitles is preaching, because there is nothing almost, but vnreuerent and sencelesse hearing. And why should God teach the heed-

*Ionah. 3. 5.*

*The second Sermon*

heedlesse to learne? why should he giue pearles to dunghill cocks, nay to very swine? But they beleued the word a soon as they heard it, though they neuer heard it before: what doth that argue? Surely it sheweth, that the foolish and simple are more diligent and ready both to heare and receiue the word of God, then those that are wise in their owne conceipt, or also in the view of the world. What saith Christ? the poore receiue the Gospell. What saith *Paule*? Not many rich, not manie wise. For though wee haue knowledge, if our knowledge bee like the Pharisees, that is, in shewe of sinceritie onely, in counterfeite holinesse, and hollow hearted friendship through hypocrisie: it had beene better for vs that we had beene ignorant, for it will but leaue vs the more inexcusable. It will be found insufficient to saue vs, but sufficient the more fearfully to condemne vs, because wee know our masters will and do it not. Therefore as *Peter* said to *Simon Magus*, thy money perish with thee: so wil the Lord say vnto such, thy knowledg perish with thee, seeing it is fruitlesse.

But when Niniue had beleued God, what did they secondly? they speedilie, they notablie repented, they proclaimed a fast, they put on sackcloth, they humbled themselves before the Lord, they earnestly besought him to turne away his wrath from their wofull Citie. *Jonah* preaching at Niniue, crying against it, seemeth to haue humbled them, and that without a miracle (without which, scant any doctrine is of credite among Gentiles) not onely within 40. but within foure daies: much within fortie daies, he conuerteth rich Niniue, ruffing Niniue, olde and idolatrous Niniue: farre long before fortie daies bee ended, the seede is sown, growne, increased mightily, and fully ripe, in a soile in reason most barren. Sowe therefore ye seedmen where you are set. If ye sow chearefully, yee shall reape plenteously in due time. Faint not, say not I haue a stonie, or a starued, or a thornie ground: Niniue repents in sackcloth.

In which willing submission of theirs, & speedie liuely repentance at the words of the Prophet, after he had bin three daies and three nights in the whales bellie, the calling of the Gentiles by Christ, after hee had been three daies and three nights

Mat. 11. 5.

1. Cor. 1. 26

Mat. 2. 20.

Mat. 23. 13.

14. 25. 26.

27. 23.

Luke 12.

47. 48.

Act. 8. 20.

Iona. 3. 4.



*Of Ionahs punishment.*

nights in the bowels of the earth, might well bee signified. For they no lesse willingly then the Niniuites, submitted themselves to the Gospell preached: no lesse speedily, and peradventure more truly repented. For though now they thus wonderfully humbled themselves, not the fearfull multitude only, but the richest and greatest, the nobles and king also, and so all escaped now: soone after they returned to their vomit, and neuer ceased to adde sinne to sinne, till they were by often warres miserably wasted, and at length, fulfilling the prophesie of *Nahum*, vtterly consumed. Therefore, first for the comfort of the godly; since *Ahab* humbling himselfe before the Lord, *Ahab* I say that had done exceeding abominably, in following Idols, and solde himselfe to worke wickednes in the sight of the Lord, submitting himselfe vnder the hand of God, fasting in sackcloth, though he did all in hypocrisie, had not the euill threatned brought vpon him in his daies: seeing *Roboam*, and the Princes of Israel, who had forsaken the Lord, and the whole tribe of Iudah, which had wrought wickednesse in the sight of the Lord, and prouoked him more with their sinnes, then al that their fathers had done, humbling themselves before the Lord, and confessing him iust, had not the wrath of the Lord powred out vpon them, by *Shishak* king of Egypt were not destroyed, but shortly deliuered, yea also things prospered in Iudah, though the Lord had threatned to leaue them in the hands of *Shishak*, albeit they truly repented nor: lastly, for as much as Niniue that bloudie citie, full of lyes and robberie, the beautiful harlot, with multitude of fornicatiōs, that mistresse of witchcrafts, which sold the people through her whoredomes, and the nations through her witchcrafts, hūbling theselues with fasting, & putting on of sackcloth, the Lord repented of the euill he had threatned them, & did it not: how assured may we be, that whatsoeuer iudgement the Lord threatneth vs, and howsoeuer he threaten it, it shal not light on vs, when wee vnfainedly humble our selues in true fasting, turning from our euill waies, and from the heart vowing to serue God, in all holinesse? For this is the cleare promise of the faithfull God; *If I shut the heauen that there*

Ionah. 2.  
5.6.

Nah. 3. 19.  
1. King. 21

26  
27

29

2. Chro 10  
5

1. King. 14  
22.

2. Chro. 14  
6.

7.  
12.

5  
13

Nahū. 3. 1.  
4

Ionah. 3. 7.

10

2. Chro. 7.

be 13



*A Prayer.*

be no raine, or if I comānd the grasshopper to deuoure the land,  
 14 or if I send a pestilence among my people: If my people among  
 whom my name is called vpon, do humble themselues, & pray,  
 and seeke my presence, and turne from their wicked wayes: the  
 wil I heare in heauen, & be merciful to their sin, & heale their  
 land. Againe, as generally most plainly sayth iust Iehouah:  
 Iere. 18 7 I will speake suddenly against a nation, or against a kingdome  
 (saying) I will plucke it vp, and root it out, and destroy it: but if  
 8 this nation against which I haue pronounced this, turne from  
 their wickednesse, I will repent of the plague that I thought to  
 bring vpon them. Let vs then, Obeloued of the Lord, who so  
 euer loue the Lord Iesus, be carefull to fulfill the condition,  
 and then confident, not doubting of the performance of the  
 promise, by so much the more, by how much the fewer wee  
 bee, and by how much the longer and cleerer the Lord hath  
 threatned most terrible iudgements.

Now for the terrour of the vngodly, as many of them as  
 repent only when Gods hand is vpon them, & then humble  
 themselues outwardly onely, and that but onely when the  
 fiercenesse of his wrath appeareth, or else after they haue es-  
 caped the feared iudgement, fall to their wonted wickednes  
 againe: let them bee sure the strong and iust God that con-  
 sumed Niniue slidden backe, will ouertake them also in his  
 wrath, and for euer turne them ouer to easelesse woe. For the  
 greatnes, the beautie, the strength, & riches of Niniue, could  
 not withstand the hand of God, or keep it from destruction,  
 but rather furthered, and hastened it. For with the more ex-  
 cellent ornāmets that it was adorned by the Lord, the more  
 haynous and grieuous in his sight was the abuse of them.  
 Therefore the hugenesse, or the strength of this or any o-  
 ther citie cannot saue it from the iudgement of God, being  
 sinfull in his sight.

Gene. 19

Iosh. 6.

1. King. 24.

25

Reue. 18. 2

Great Sodome is destroyed: great Iericho is destroyed:  
 great Niniue is destroyed: great Ierusalem is destroyed, and  
 great Rome the roome of all vnclane spirits, staieth for her  
 destruction, like a whore that stayeth for her punishment  
 till she be deliuered: and all these were & shall be punished  
 for vnthankfulnesse and contempt of the word of God. Yet

Niniue,

*Of Ionahs punishment.*

Niniue, Iericho, Sodome, nor Rome, haue halfe the preaching that wee haue had: yet wee are vnthankfull too, then what haue we to looke for? But when Sodome was burned, Zoar stood safe: when Ierusalem was destroyed, Bethlehem stood still: so the Lord doth alwayes provide for his people, though he make neuer so great a slaughter and destruction amongst his enemies. For the Lord because of his covenant doth alwayes provide for his chosen, although they bee but a remnant, like the gleanings after haruest, or like a cluster of grapes on the top of the vine after the vintage, and though there be neuer so great calamitie or trouble, as wee see in the book of Genesis chap. 45. when there was a great time of dearth and scarcitie to come vpon the land where *Iacob* was, the Lord had sent *Ioseph* to provide for his father *Iacob*, lest he should want bread, he or any of his sonnes, & folkes; and so ordered the matter, that *Ioseph* was treasurer ouer all the corne in Egypt. And so among the Turkes and the Spaniards and Infidels, the Lord will finde meanes to doe them good which vnfaignedly loue him, and in the dungeon, in prison, and in bonds, yea and in death the godlie shall finde God.

Gene. 19

21.

Iere. 41. 17

Gene. 17.

1. 8.

Isey. 1. 9. &

17. 5. 5.

Gene. 45

*FINIS.*

*Deo laus omnis.*

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*A Prayer for the Morning.*

*O Lord prepare our hearts to pray.*

**O** Lord GOD our heauenly Father, wee thy poore and wretched creatures, giue thee most humble and heartie thanks for our quiet and safe sleepe, and for raising vs vp from the same. Wee beseech thee for Iesus Christs sake, to prosper vs this day in our labour and trauell, that it may bee to the discharging of our duetie in our vocations, principally to thy glorie, next to the profite of this Church and common-weale, and last of all to the benefite and content

of

*A Prayer.*

of our masters. Grant deare father, that we may cheerefully and conscionably do our businesse and labours, not as men-pleasers, but as seruing thee our God, knowing thee to bee the chiefe master of vs, and that thou seest and beholdest vs with thy fatherly eyes, who hast promised reward to them that faithfully and truely walke in their vocation, & threatened euerlasting death and damnation to them that deceitfully and wickedly doe their workes and labours. We beseech thee O heauenly father, to giue vs the strength of thy spirit, that godly and gladly we may overcome our labours, and that the tediousnesse of this irksome labour which thou for our sinnes hast powred vpon all mankind, may seeme to vs delectable and sweete. Fulfill now O Lorde these our requests, for thy sonne our Sauours sake, in whose name wee pray as he himselfe hath taught vs. *Our Father, &c.*

*Another Prayer.*

**E**Ternall God, almightie and most mercifull, wee thy unworthie seruants prostrate before the throne of grace, do yeeld our selues bodie and soule vnto thee, for all thy benefites, which thou from our birth hast heaped vpon vs, as though wee had alwaies done thy will, although, wee occupied about vaine things, neuer serued, neuer thanked thee so heartily for them, as wee esteeme a mortall friend for the least curtesie. Therefore wee come with shame and sorrowe to confesse our sinnes, not small but grievous, not few but infinite, both past and present, as wel secret as knowne, done of ignorance, weakenesse, or presumption against thy expresse word and will, against our owne conscience, knowledge & liking, if any had done them but our selues. O Lord if thou shouldest require but the least of them at our hands, Sathan would challenge vs for his, and we should neuer see thy face againe, nor the heauens, nor the earth, nor all the goodnes which thou hast prepared for man: what shall we doe then but appeale vnto thy mercie, and humbly desire thy fatherly goodnesse to extend that compassion towards vs, which thy beloued sonne our louing Sauour hath purchased

*A Prayer.*

chased so mightily, so mercifully, so graciously, and so dearly for vs? We belecue and know, that one drop of his blood is sufficient to purge all our iniquities: one spark of his grace to heale all our infirmities: one mite of his riches to supplie all our necessities, and without thy grace our strength, our guide, our life, wee are able to doe nothing but sinne, as wo-  
full experience too long hath taught vs, and the example of those which are voyd thereof, whose life is nothing else but the seruice of the world, the flesh and the diuell: therefore good father, as thou in speciall fauour hast appoynted vs to serue thee, like as thou hast ordained all other creatures to serue vs: so may it please thee to send downe thine heauenly spirit into this earthly mansion, to illuminate our mindes, mollifie our harts, cleanse our affections, subdue our reason, regenerate our wils, purifie our natures with thy spirite: so shall not thy benefits, thy chastisements, nor thy worde returne voyde, but accomplish that, for the which they were sent, yntill we be renewed into the image of thy sonne. Good Lord wee beseech thee to looke downe in the multitude of thy cōpassions vpon thy militant Church, this sinfull realme, thy gracious handmaid our dread Soueraigne, her honorable Counsellors, the Ciuill Magistrates, the painfull Ministers, the two Vniuersities, the people that sit in darknes, and all that beare thy crosse: gather vs into one communion of thy trueth, and giue vnto euery one a spirit vnto his calling, that being mindfull of the account, and that we are called Christians, we may firmly resolue, speedily begin, zealously goe on, and continually perseuere in doing & searching thy most holy will. Good Lord blesse and sanctifie our meeting, that no temptation hinder me in speaking, or these in hearing, but that thy word may be heard and spoken as the word of God, which is able to saue our soules in that day: howsoeuer it pleaseth thee by weak and foolish things to magnifie thy selfe, there is no cause O Lord most iust, why thou shouldest heare sinners, which art displeased with sin, but for his sake which hath suffered for sin & sinned not, in whose name we are bold to lift vp our hearts, hands, and voyces vnto thee, saying as he hath taught vs. *Our Father, &c.*

*FINIS.*



# THE SINEVLL MANS SEARCH.

Iob. 8. 5. 6. 7.

- 5 *If thou wilt early seeke vnto God, and pray to the Almightie,*
- 6 *If thou be pure and vpright : then surely he will awake vnto thee, and make the habitation of thy righteousness prosperous.*
- 7 *And though thy beginning bee but small : yet thy later end shall greatly increase.*



**N**a sicke and euill affected bodie (dearly beloved) wee vsually see preparatiues ministred, that the maladies may bee made more fit and pliable to receiue wholesome medicines. The like, yea, and greater regard ought wee to haue of our soules, which being not crasie onely, or lightly affected with sinne, but sicke euen vnto death, had neede to bee prepared with threats and exhortations, comforts and consolations, one way or other, that they may bee made fit, not to receiue the preparatiue, but the perfection of happie saluation. And for this cause haue I made choise of this part of Scripture, as of a light to shine vnto vs in darknesse, a direction to our steps, & a lanthorne to our paths, while we wander through the boistrous waues of this wicked world. The text is plaine, and obiect to euerie mans capacitie, naturally budding into blossomes: The first, containing our duetie, which we are to performe towards God. The second, Gods promises, if we performe this duetie.

Our duetie towards God, is implied in these three conditions. First, *If thou wilt early seeke vnto God.* Secondly, *If thou wilt pray vnto the Almighty.* Thirdly, *If thou be pure and vpright :* so that the whole consisteth on these three poynts. First, what it is that God requireth, namely, a diligent and speedie search, in these wordes, *If thou wilt seeke early.* Secondly, how thy search is to bee made in prayer, in these wordes: *If thou wilt pray to the Almighty.* Thirdly, what

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what effect these things ought to worke in vs, a puritie and sinceritie of life, in these words, *If thou be pure and vpright.*

As our duetie towards God consisteth in three poynts: so Gods blessings towards vs, is also three-fold answerable to the same. First, for seeking he promiseth, *he will awake unto thee.* Secondly, for praying vnto him, *hee will make the habitations of thy righteousnesse prosperous.* Thirdly, for being pure and vpright, *he will make thy later end increase exceedingly:* yea, though thy beginning be but small.

First therefore concerning the search, it is a worke both in desire and labour to bee ioyned to God. In the Psalmes this standeth for the burthen of the song: *They called vpon the Lord in the time of their trouble, and he deliuered them.* It is but *Aske and haue, seeke and finde, knocke and it shall be opened vnto you.* Sauing that here these things are to bee regarded, to wit, how, by whom, and when we must seeke the Lord. How? First, faithfully: for if ye haue but as much as *a graine of mustard seede, and say vnto this mountaine, remove, it shal remove, and nothing shall be vnpossible vnto you.* Then next humbly, for it is the humble petition that pearceth the skies, & that shewed the Publican to depart home to his house more iustified than the boasting Pharisee: and they alone that be humble and meeke, finde rest for their soules. And last of all, continually, for wee must not faile in well doing, because the reward is not promised to him that doth, but to him that continueth to doe.

But wee may long seeke, and neuer finde, except wee seeke the Father by the Sonne: *For no man knoweth the Father but the Sonne, and hee to whome the Sonne shall disclose him: he is the way, the truth, and the life, and no man cometh to the Father but by him. There is one God and one mediator betwixt God and man, the man Christ Iesus.* So that if wee sinne wee haue an aduocate, Iesus Christ the iust, and hee is the propitiation for our sinnes, onely let vs seeke the Lorde while he may be found.

And to this ende the worde *Seeking* is vsed in this place, that we may learne, that as the heauens and the planets, and the

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Math. 13. 14

Pro. 23.

Iude. 1.  
Pro. 24.

Gen. 3.

Exod. 7. 22

1. King. 13  
1. Cor. 21.

the whole frame of nature were ordained, so finish their course by motions and operation: so man, as he was ordained to a most blessed and happie end, should attaine therevnto, not by slouth and idlenesse, but by an earnest seeking of the same. The kingdome of heauen is like a treasure, which cannot bee found without seeking and digging. It is like the precious pearle, for which the wise Marchant was content not onely to seeke, but to sell al that he had to buy it. God hath placed vs here in this world as husbandmen, to plough vp the fallowe of our hearts: as labourers to worke in his vineyard: as trauellers to seeke a countrey: as soldiers to fight the battell of the Lord against the flesh, the world, and the diuell. And for this purpose hath he proposed vnto vs an vtilld land, a vineyard, a triple enemy to fight against: that wee might remember, that wee must till the ground, if we will reape the fruite: that we must prune the vine, if we will drinke of the grape: that we must fight if we will ouercome. *He that tilleth the land* (sayth the wise man) *shall bee satisfied with bread, but hee that followeth idlenesse, shall be filled with pouertie.* Idlenesse is a moath or canker of the minde, and the fruites thereof are wicked cogitations, euill affections, and worse actions: corrupt trees without fruite, twise dead, and plucked vp by the rootes, engendering in the minde a loathing of God and godlines.

Eschue therefore idlenes, I beseech ye, and by the want ye finde in others, learne instructions for your selues. Be not forgetfull how busie your enemy is, if he finde ye idle: first he putteth ye in minde of some vanitie: then offereth oportunitie to practise: then he craueth consent; and if ye grant him that, he triumpheth by adding practise: hee leaueth no meanes vnattempted, whereby he may subuert and bring ye to perdition. To one (as to Eua) he promiseth the knowledge of good and euill. Another he seduceth with lying speeches, as he did Pharao the king, whom he deceiued by false Prophets. To the Iewes he pretended the temple of the Lord. To the Heathen he shewed vniuersalities and antiquities. And to omit particulars, hee leaueth no men vnattempted wherby he may entangle the soules of those simple, and

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and wrap them in the snares of death. Flie idlenesse therefore, and seeke vertue, and the way thereof: seeke learning, as for a iewell, make diligent search and inquisition after her: seeke early, and seeke late. In the morning sow thy seed, and in the euening let not thy hande rest: seeke him in the day of trouble, and he will deliuer thee, and thou shalt glorifie him. Seeke him, there is the commaundement: he will deliuer thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commaundement is rebellion, to distrust the promise is infidelitie, to refuse the condition is vile ingratitude. Wherefore let vs seeke, and seeke earnestly, with a feruent spirite, and humblenesse of heart, and let vs perswade our selues that there is no seeking without finding, no opening without knocking.

The second circumstance to be considered in this poynt, is to whom wee must seeke for these things. Our direction is made vnto God, *For every good and perfect gift is from a-  
bove, descending from the father of lights.* James. 1. 17 And as for many causes wee are to seeke to God, and to God alone, so especially for these foure.

First, because we haue nothing of our selues, nor of any other creature, but whatsoeuer we haue, wee haue it of God: for what hast thou that thou hast not receiued? in him wee liue, wee moue, and haue our being. Art thou wise in thine owne conceit? O remember that the wisdom of the world is foolishnes with God. O consider that the naturall man vnderstandeth not the things of God. These things are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if he were once left to himselfe, a map of miserie, and a sincke of calamitie? Alas, how were he able to resist the fierie darts of the aduersarie, who continually goeth about like a roring lyon, seeing whom he may deuoure? Here ye may note first his malice, for he daily accuseth vs before the chiefe Iudge of the kings bench: when he cannot preuaile in this court, but seeth his billes of accusation repelled, then hee remooueth the matter to the court of our owne consciences, where on the one side hee layeth the bookes of the law, and statutes made against sin:

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on the other side, the billes of accusation brought in against vs out of the bookes of the lawe, alleading these strict places against vs: *The soule that sinneth, shall dye the death: Cursed is he that abideth not in euery poynt of the law, to doe it.* On the other side, he bringeth in our cōsciēces to witnes against vs, and then inferreth this hard conclusion: *T herefore there is no hope of saluation.*

Then if hee see that wee appeale from iustice to mercie, and say: At what time so euer a sinner repenteth, the Iudge putteth all his wickednesse out of his remembrance, hee dealeth with vs, as craftie worldlings deale in matters of lawe, who when they see their matters passe against them in higher Courts, bring downe their case into the countrie, to be decided by the neighbours: who, either for their simplicity cannot, or for their fauour dare not iudge of the truth of the matter.

So our aduersarie, though God himselfe do discharge vs, though our conscience doth testifie our innocencie: yet he accuseth in the third court before men, where he is bolde to powre out his whole venome and poyson of his malice against vs, and to forge what lyes, and slaunders, and lybels hee list, because hee knoweth they shall bee receiued as true. Thus hee accused Christ Iesus our blessed Lorde and Sauour before Pontius Pilate, and caused diuers false and vntrue witnesses to come in against him.

2 But if hee were malicious onely to wish our destruction, and not mightie to wreake his malice, wee shoulde haue little cause to feare: but hee is mightie, therefore hee is termed a lyon, the power of darknesse, a great dragon, which drew to the earth the third part of the starres of heauen: that is, with earthly temptation to haue ouerthrowne them, which seemed to shine in the Church of God as Lampes, & Starres. O then how easie is our ouerthrow, if the Lord did not holde vs vp, which shine not as starres in heauen, but creepe like wormes on earth.

3 Yet if hee were but malicious and mightie, it were better with vs, but he is fierce, and therefore called a roring Lyon, who laying wayt for the bloud of the godly, stirreth vp bloud-

Luke. 11  
Eph. 6,  
Reu. 12

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bloud-thirstie persecutors, to make themselves drunke with the bloud of the Saints: as most grieuoussly he did from the time of Iohn Baptist, to the raigne of Maxentius, the space of 294. yeares, slaying some by the sworde, burning other with fire, hanging some on the gallows, drowning some in riuers, stabbing some with forks of yron, presssing others vnto death with stones, deuouring many thousands of the tender lambes of Christs flocke.

To this malice, might and rage, is added his subtil policie, 4 which he vseth in circumuenting the faithfull, he dooth not pitch his tents in any one place, but walketh about from place to place to spye out his best aduantage, in the night he soweth Tares, and in the day hee hindereth the growth thereof. Iohn. 1.

Hee proceedeth after further, and added to his policie industrie, hee considereth our natures and dispositions, and to what sinnes wee doe most incline: and thereunto he applieth himselfe, sometimes by flatterie, sometimes by feare, sometimes by feeding our humours hee subtilly entiseth vs, sometimes by violence he goeth about to enforce vs, sometime by changing himselfe into an Angell of light, he endeuoureth to betray our soules into his hands, and in whatsoever estate he findeth vs, hee thereby taketh occasion to lay siege to our soules. 5

Thus ye see noted in a word, the force of our aduersarie, examine now your selues, whether yee haue any thing in your selues, and you shall finde nothing but weakenesse and corruption. It is God that giueth strength to the mightie, wisdom to the prudent, and knowledge to the vnderstanding: he teacheth Davids hand to fight, and his fingers to Psal. 144 battaile, hee giueth strength to his armes to breake a bowe, euen a bowe of Steele: wherefore let neither the wise man glorie in his wisdom, nor the strong man in his strength: but let him that glorieth, glorie onely in the Lord.

Secondly, we are to seeke vnto God alone, because none is so present as he for God, because he is almightie and with his power filleth both heauen and earth, is present alwayes with them that feare him, and readie to succour them in distresse.



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distresse. The Lord is neere to all that call vpon him in truth, he heareth our gronings & sighs, and knoweth what things are necessarie for vs before we aske.

3 The third reason why wee must seeke vnto God is, none is so able to helpe vs as he: but of this I shall haue particular occasion to speake when I come to this poynt, *and pray to the Almighty.*

4 The fourth reason why we must seeke Christ alone, is, because there is none so willing to helpe vs as he. It is a great courage to vs to make sute, when wee are perswaded of the willingnesse of him to whom wee make sute: and I pray ye, who was euer more carefull for our saluation, and more watchfull ouer vs than the Lord? Who euer put his trust in him, and was confounded? In this respect he is called a father, because, as the father tendereth his sonne, so the Lord doth all those that put their trust in him. Can there bee any more willing to helpe vs than Christ? whose whole head was sicke, and whose heart was heauie for our sakes? yea, in whose bodie, from the sole of the foote to the crowne of the head, was nothing but wounds and swellings; and sores? But alas this was nothing to that hee suffered for our sakes. He was compassed about with feares and horrors, till his sweat was drops of bloud, and his bones brused in the flesh: he was whipped, and scourged, and chastised with sorowes, till he cryed out in the bittermes of his soule, *O Lord, if it bee possible let this cup passe from me.* The heauie hand of God was so grieuous vpon him, that hee brused his very bones, and rent his raines asunder: he could finde no health in his flesh, but was wounded, yea wounded to the death, euen the most bitter death vpon the Crosse. His tender fingers were nailed to the crosse, his face was wrinkled with weeping and wailing, his sides imbrued & gored with his owne bloud, spurting and gushing fresh from his ribs, the shadow of death was vpon his eyes.

O what grieve could be like to this, or what condemnation could be so heauie; sith there was no wickednesse in his hands? sith he was the brightnesse of his fathers glorie, and the sonne of righteousness that shined in the world, as to see

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see his daies at an ende, to see such throbbing sighs and carefull thoughts without cause of his, so deeply ingrauen in the tables of his breast. But was this all? no my brethren, sith his excellencie was such aboue al creatures, that the world was not worthie to giue him breath, it was a greater griefe vnto him, to see himselfe made a worme and not a man, a shame of men, and contempt of the people: to see his life shut vp in shame and reproches, how could it but shake his bones out of ioynt, and make his heart melt in middest of his bowels? who was euer so full of woe, and brought so low in the dust of death? vpon whom did the malice, of Sathan euer get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of griefe in comparison of the rest: beholde therefore (if your watirie eyes will suffer you to behold) the depth of all miseries yet behind: the sinne that he hated, he must take vpon his owne bodie, and beare the wrath of his father powred out against it. This is the fulnesse of al paines that compassed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the father burneth in him, euen to the bottome of hell, and deepe sinke of confusion: it wrapped him in the chaines of eternall death: it crucified him, and threw him downe into the bottomlesse pit of calamity, and made his soule by weeping and wailing to melt into these bitter teares trickling from his eyes: *O God my God, why hast thou forsaken me?*

O that my head were a well of waters, and a fountaine of teares, that I might weep day & night at the remembrance hereof: but least I linger too long about one flower, while I haue many to gather, I will conclude this poynt thus in a word. Sith Christ hath suffered these, and an infinite number such like torments for our sakes, it is blasphemous once to dreame or imagine any to bee more willing to helpe vs than he: nay, hee is more readie to heare our prayers, than we to offer them vnto him, insomuch as he complaineth by the Prophet Esay: *I haue been found of them which sought me not, all the day long haue I stretched out my hand vnto a rebellious people, which walked in a way that was not good,*

Esay 65.

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Math 25

Iob. 28.

Pro. 9.

Psal. 32.

Eccle. 5.

Amos. 8

1. Pet. 3.

*even after their owne imaginations. And vnto Ierusalem he sayth: O Ierusalem, Ierusalem, how often would I haue gathered thee together, as the henne gathereth her chickens, but you would not. Wherefore to ende this poynt: Seeke for knowledge, as for a treasure, and for wisedome, as for the wedge of gold of Ophir. No mention shalbe made in comparison of it, of Corall, Gabish, or that precious Onix, For wisedome is more precious than pearles. But aboute all things, seeke it where it may be found, and where is the place of vnderstanding? Surely, man knoweth not the path thereof: the deepe sayth, it is not in me: the sea sayth, it is not in me: death and destruction say, wee haue heard the same thereof with our eares: all creatures say, it is not with vs: but God vnderstandeth the way thereof: and vnto man he sayth, The feare of the Lord is the beginning of wisedome, and to depart from euill is vnderstanding.*

The third circumstance is, when wee must seeke vnto God: and holy Dauid answereth, *Early, euen in a time when he may be found.* Let vs redeeme the day, which wee haue foreflowed, so many dayes, wherein we haue so long hardened our hearts: let vs take vp this day and make it the day of our repentance: let vs make it a day of newnes of life, as it is the first day of the new yeare: let euen this moment be the last of a sinfull life, and the first day to godlines. And as the wise man sayth: *Make no long tarrying to turne vnto the Lorde, and put not off from day to day, for sodainly shall the Lords wrath breake, and in thy securitie thou shalt bee destroyed, and shalt perish in the time of vengeance.*

Art thou a Magistrate, placed in high roome and authoritie, and seated in the throne of dignitie? then vse not this thy might to wrong and oppression, grinde not the faces of the poore, swell not with pride, despising his lowe estate: *Sell not thy righteousness for siluer, preferring the marchants of Babylon before the citizens of Ierusalem.*

Art thou a priuat labouring man? *Doe thy duetie truely, be subiect, and liue in dread to displease the good Magistrate.* Art thou olde, and hast consumed the flower of thy youth in wantonnesse? *breake off thy course, and frame thy selfe to sobrietie:*

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sobrietie : giue the water no passage, no not a little : for if it haue neuer so little issue, it will overflowe thee : and if thou doe slacke the raines neuer so little, thy sinnes will carrie thee (like a wilde horse) thorow brambles and bushes, and will leaue no soundnes in thy flesh, worke this reformation in thy selfe betimes, euen to day, euen this first day of the newe yeare : *If yee will heare my voyce, harden not your hearts.*

Art thou yong, and doest begin to flourish like the yong palme tree? O consider, that the onely way to retaine the blossomes of thy beautie, and to keepe thy flower from withering, and thy lease from fading away, is to seeke early vnto God, and to apply thy minde to vnderstanding, to preuent the morning watches, and to giue thy bodie to bee moystened of the morning dew! For beside y good houres that are well imployed in some good studie and holy exercise: early rising bringeth health to thy bodie, and increaseth the number of thy dayes.

Seeke therefore, and seeke early, consecrate your selues Nazarites vnto the Lord, touch no vncleane thing, giue no prouocation to the flesh, *Striue with the cocke in watchfulness, and rise with the chirping of the birds: sacrifice your bodie a sweete smelling sacrifice vnto the Lord. This sacrifice is like a sacrifice of fine floure: it is like the fat taken from the peace offering: yea, it is better than any sacrifice, it is like the flower of roses in the spring of the yeare, and as the lillies in the springs of waters, and as the branches of Frankensence in the time of Summer: and as a vessell of massie golde beset with rich stones, as a fayre Oliue that is fruitfull, and as the tree that groweth vp to the clowdes.* Hauing spoken of the Search, it followeth that I speake of the manner how it is to be made. In praier, by these words, *If thou pray vnto the Almighty.*

Eccl. 12

Eccl. 32. 47.

30

I shewed ye before the force of our aduersarie, receiue now a shield against his force, euen the shield of prayer. He is not to bee resisted by ringing an hallowed bell, nor by sprinkling of holy water, nor by the relikes of Saints, nor by our owne workes and merites, for these are weapons of

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of his owne making, but by an earnest seeking to God, which search and seeking must be made by prayer, against which his poysoned venome taketh no effect.

Math. 2 It is his malice that accuseth: prayer pleadeth thy case before God, and repelleth al his accusations: for all the Prophets doe witnesse, that whatsoeuer wee aske in prayer, if we beleewe, wee shall receiue it. It is his rage and surie that should terrifie vs, nay, that prayer that strengthened Sampson to rent a young lyon, as one should haue rent a kid, hauing nothing in his hand, shall finite and shut vp the mouth of this lyon. As for his policie and walking vp and downe, James 5, 15 seeking to deuoure vs, it cannot preuaile: *for the prayer of the faithfull shall saue them*, and the Lord shall raise them vp, and if they haue committed sinne it shall bee forgiven them, and after this conflict ended, they shall triumph for euer with Iesus Christ our Sauour. But in any case see you vnite to your prayer knowledge, that you be not seduced to offer your petitions to straunge gods, as Saints, stockes or stones. Then consent that we ask only in the name of Christ Iesus, not for any desert of our owne: for whosoever beleeueth in Christ, shall haue remission of sinnes, he shall not perish, but haue life euerlasting, he shall not come into iudgement, but shall passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercie toward vs: this is that prayer, of which the lambe testifieth, *That whatsoeuer we aske by prayer, it shall be giuen vs by God the father.* A thing (dearly beloued) so precious, that nothing is more accepted in heauen, nothing more gratefull to God: a seruice commanded of God himselfe, taught by Christ our Sauour, and frequented by the Angels: a thing of more force with God, than any oration of the eloquent.

John. 6 Hast thou not heard how the Sunne stood still in the firmament, and was not suffered to run his course? Iosua and Ezechias prayed, and the Sunne stood still. Hast thou not heard of the stopping of the lyons mouthes? Daniel praied, and his prayer stopped the lyons greedie and deuouring throates. Hast thou not heard of the diuiding of the red sea? Exod. 14 the Israelites prayed, and the waters of Iorden were dried



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vp, yea, the Israelites prayed, and the waters stode about them like to a wall. Hast thou not heard how the fierie furnace lost his heate? the three children prayed, and the fire lost his heate. Hast thou not heard howe the heauens were opened and shut? Elias prayed, and the heauens were shut vp three yeares: Elias prayed, and the clouds powred down raine from heauen.

• O sure fortresse, more forcible than any engine, and stronger than the gates of hell, and to conclude the summe and substance of all in few words: the only thing whereby mortal men haue the cloudes, and the Stars, and the Angels and all the powers of heauen at commandement. For as Deborah sung in her song: They fought from heauen, euen the starres in their courses fought against Sisera: for all creatures haue been subiect to the prayers of the faithfull, to reuenge the Lordes quarrell, to helpe the Lord, to helpe the Lord against the mightie. Prayer hath euer bin the cognisance, and the victorie, & the triumph of the faithfull: for as the soule giueth life to the bodie, so prayer giueth life to the soule.

O that I could engraue the loue of it in your hearts, as with a Diamond, and so instill your minds, that my wordes might be prickes vnto your consciences, and thereby giue ye occasion to pray often. It is a wonderfull matter to be able to perswade men, but if prayer bee able to perswade the liuing God, ô how great is the force therof: it goeth through the cloudes, and ceaseth not till it come neere, and will not depart till the most high haue respect thereunto. O that you would therefore pray often, & learne of Christ (the most absolute patterne of our life) to pray continually. He praied in his baptisme; in the wildernes, in preaching, in working of miracles, in his passion, on the mount, in the garden, in his last supper, in commending his spirite to God at all times, and in all places, that he might leaue vnto vs an example of the same. It followeth, *And pray to the Almightye.* To those three former reasons which I brought, why we must seeke and pray to God alone, I added this as a fourth: because there is none so able to help vs as the Lord. He that trusteth in the Lord shall bee as monnt Sion, If God be on our side,

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2. Tim. 4. who can be against vs? It is God that iustificieth, who condemneth? The Lord destroyeth the counsel of the heathē, he maketh their deuises to bee of no effect. Christ is the Angell of great counsell, wisdom, and vnderstanding, and there is no deuise against the Lord. The world notwithstanding is come to that frame, that euery man hath got him a strange kind of beleefe. Some belecue not the law, but the prophets: some bee perswaded in the supremacie, but not in the sacrament: some in free will, but not in merite: some in inuocation on saints, but not in purgatorie: some in pilgrimages and pardons, but not in images: some like the doctrine well enough, but not the preachers: the most belecue little, yet many belecue somewhat, few belecue al: therefore to deale plainly, because plaine dealing is best, you must not belecue by the halves: I meane, you must not repose some trust in God, & some in Saints, but all in the Lord. *The Gods of the Gentiles they haue mouthes and speake not, eies and see not, eares and heare not,* thē what can be looked for at their hands? But the Lord is strong and mighty, a mercifull God: and therefore thorow the Scriptures hee is called a Rocke, a Fortresse, a strong Tower, a Shielde, a horne of saluation, a refuge, the Lord of Hostes, with other such like appellations, that wee might be assured, that our helpe and deliuerance commeth from the Lord.
- Puttest thou any trust in mā, whose breath is in his nostrils? Cursed is he that maketh man his strength, & flesh his arme.
- Iere. 77. Surely Pharaoh, and al princes are a broken staffe, on which
1. King. 16. if a man leane, it will strike into his hand and pearce it, & lay
- Psalm. 18. him groueling in the dust: *It is better therefore to trust in the Lord, than to put any confidence in Princes.* Thinkest thou that Angels, or Saints, or Images, can helpe thee? O foolish and impious pietie, to attribute more vnto the Angels, than they dare arrogate vnto themselves. The Angel in the reuelation, forbidden Iohn to worship him. As for the image we reade that to turne the glorie of the incorruptible God, into the similitude of corruptible creature, is Idolatrie. Well may I then affirme with Moses; *Cursed be the Image, and the Image maker.* The conclusion therefore of this point, is this, that we seeke
- Reue. 19.
- Rom 1.
- Deut. 27.

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seeke the Lord and his strength euermore, that we pray vn-  
to God in humilitie and sinceritie, & in full assurance of faith  
continually, who without end is to be sought, because with-  
out end he is to be beloued.

The third thing contained in our duty is, what effect this  
seeking & praying ought to worke in vs, comprehended in  
these words: *If thou be pure & upright.* If the clowdes be full,  
they wil powre forth raine vpon the earth: & vnpossible it is,  
that a man that seeketh after God and praieeth vnto the al-  
mighty, should not bring forth the fruits of a godly life, for if  
the tree be good, the fruits cannot be bad: & if the head of the  
water be pure, it wil send forth pure waters into the cisterns.  
Wherefore as good motions are stirred vp by praier, so must  
they be sostered by practise of life, according to that of the  
Apostle: *Quench not the spirit, nor grieue the holy one of God,* 1. Thes. 6.  
*by whom ye are sealed to the day of redemption.*

He quencheth dearly beloued the spirit, which being once  
lightened with the sparkles of faith, & felt Gods motions in Ephes. 4.  
his hart: doth neglect to increase the one to a flame, & the o-  
ther to good works in his life, but with the dog turneth to  
his vomit, & with the Sow that was washed, to her wallow-  
ing again in the mire. Therefore (beloued) loue and seeke the  
Lord, pray to the almighty, be pure & vpriht in conuersati-  
on, fly fro sin as from a serpent; for if thou come neare, it wil  
bite thee. The teeth therof are as the teeth of a liō, to slay the  
soules of men, and all iniquitie is as a two edged sword, the  
wounds that it giues cannot bee healed. I dare not stand as I  
would vpo these points, fearing tediousnes: wherefore let this  
suffice for the former general part, concerning the duty wee  
owe vnto God.

Now Gods promises for the performance herof, yeeld vn-  
to vs most plentiful matter of doctrine & consolatiō. First, of  
his iustice, that as he will suffer no sin vnpunished: so he will  
leauē no good work vnrewarded, but giueth to euery seuerall  
actiō his seuerall hire, & iust recompence of reward. Shal the  
hower come, in which al that are in their graues, shal heare a  
voice, & come forth, they that haue done wel, to the resurre-  
ction of life, they that haue done euill, to the resurrection of  
con-

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condemnation? Shall the Lord search Ierusalem with Lanthorns? Shall all foule corners bee swept, and all pleits and wrinkles be vnfolded? Shall the sea, graue, death, and hell, giue vp all that is in them? and shall all the dead (both great and small) stand before God, when the books are opened? and shall euery man haue praise of God according vnto his deseruing? Shall wee then discern betweene the vessels of honour and of wrath, betweene sheepe and goats, the iust and vniust? Finally, shall there be an infallible, generall, & incorrupt iudgement, wherein the booke of al our offences shall be laide wide open? Now God bee mercifull vnto vs; be fauourable O Lord, be fauourable. But to proceed, it is thy nature O Lord, to gather vp the wheat, and burne the tares, to cut down all fruitlesse trees, & cast them into the fire, yea, into a fierie furnace, that neuer shal be quenched, into an vter darknesse, where is weeping, wayling, and gnashing of teeth; then be fauourable O Lord, be fauourable.

1. Thes. 5.

Ephes. 4.

Doth not the Lord spare Dauid, a king and a prophet for murther? doth he not spare the Sichemites, for adultery? nor Absolon for treason? nor Saul for tyranny? nor Elie for negligence? nor Achab, Ieroboam, nor Iezabell for crueltie? nor Herod, Nabuchadnezzar, and Lucifer for pride; nor Pharaoh for incredulity: then be fauourable O Lord, be fauourable to vs, in whō almost euery one of these sins do dwel & remain. Did the Lord for corruptiō ouerflow the world with water? did he burne Sodome for her villanie? did he cast Adam and Eue out of Paradise, for eating of the forbidden fruite? did he stone a poor wretch to death, for gathering chips on the Sabbath day? the be fauorable O Lord, be fauorable vnto vs. But doth not the Lord spare the Cedar tree for his height? nor the Oke for his strength? nor the Poplar for his smoothnes? nor the Lawrel for his greenes? No verily, frō the Cedar that is in Lybanō, euē to the hysope that groweth out of the wal, yea, euery one that bringeth not forth good fruite, is hewen down & cast into the fire: it is a righteous thing with God, to render vengeāce to those that disobey him, & to destroy such as haue for saken the lawe by euerlasting perdition.

Reue. 1. 7.

Behold, the Lord shal come in the great and latter day of iudge-

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iudgement, when none shal escape his iudgement seat, with 2. Cor. 5.  
clowdes shall he come, and euery eie shal see him, euen they  
which pierced him thorow, shall also wayle before him, be-  
ing sūmoned al to appeare most fearefully before his imperial  
throne of maiesty: thē be fauorable O Lord, be fauorable. A-  
las, with what eies shall we miserable sinners behold him, so  
gloriously sitting in his royal kingdom, with al his mighty &  
holy angels, & whole nūber of saints, sōūding with the voice  
of the archangell, and trūpet of God: causing the heauens to  
passe away with a noise, & the elemēts to melt like waxe, &  
the earth to burne with the works therof? yea, with what eies  
shal we behold him, whē we see the Sun darkned, the Moon  
eclipsed, and the stars fall down from heauen? But alas whē  
he taketh the surbished blade into his hand, when he is ready  
to throw the fiery thunderbolts of his wrath, whē he sūmo-  
neth before him, the worm that neuer dieth, the fire that ne-  
uer shalbe quēched, to reuenge vpon the wicked: into what  
a plight are they then driuen? then leaue they off; be fauora-  
ble O Lord, be fauorable, & ay to the hils; O ye mountaines,  
come & couer vs, O ye waters come & ouerwhelme vs: wo,  
wo, wo, how great is this darknes? The godly on the other  
side, are bathed in such streames of blisse, & aduāced to such  
happines, as neither tongue can vtter, nor heart conceiue.

The second thing wee haue to note in his promises, is his  
mercy which exceedeth al his works. For God, though hee  
haue giuē a curse of the law against sinners, yet seeing Christ  
for the penitēt hath born the curse, wherby his iustice is not  
impaired: he is cōtent to accept our weaknes as our strēgth,  
to recōpence our imperfection with reward of greatest per-  
fectiō, & that which we can performe but in small part, he is  
cōtēt to accept as whole, not for any desert of ours, but in the  
satisfaction of his Sonne, who paid with the seale of his own  
blood, the rancome for our sins, hee hath cancelled the hand-  
writing that was against vs. Wherefore we are to pray vnto  
God, that whēsoeuer our sins shal come in question before  
him, that he would look vpon Christ Iesus, the true looking  
glasse, in whō he shal find vs most pure & innocēt, & to shine  
most clerly in the righteousnes which he hath giuen vs by  
faith:



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faith: so that we appeare not in our own righteousnes, but in the righteousnes of the lambe, who hauing taken away the sins of the world, & hauing made vs as white as snow, thogh we were as red as crimson: faith, he will be mercifull to our iniquities, & wil remember our sins no more. Of him do all the Prophets beare witnesse, that thorough his name al that belecue shal receiue remissio of their sins. Againe, Drinke ye all of this, for this is my blood, which is shed for the remission of sins. Christ gaue himself for our sins, that he might deliuer vs from the curse of the law, euen according to the will of the Father. Christ bare our sins in his owne body on the tree, that we being deliuered from sin, might liue in righteousnes, by whose stripes we are healed, for we were as sheep going astray, but are now returned to the shepheard and Bishop of our soules. It is no more but belecue, & be saued: belecue, and receiue remission: belecue, and lay off thine owne righteousnes, and inuest thy selfe with the righteousnesse of the vnspotted lambe.

Dauid was yong, and after was old, yet in all his daies hee neuer saw the righteous forsake. Sometimes he scourgeth his childre, but like a louing Father he laieth no more vpo them thā they are able to beare, for he afflicteth the for his own iustice, because they are sinners: for his wisdom, to exercise their faith: for his mercy, to cause the to repēt: but this is the end of al, he helpeth the in their distresses, he reuengeth himself vpo his enemies, & giueth to his people rest & quietnes. O that we would therefore praise the Lord, and forget not al other his singular benefits: O that we would confesse, that his mercy endureth for euer.

The third thing to note in his promises, is his boutiful kindness, in requiting so smal a thing, with so great & liberal blessings: & bindeth himselfe by obligation (as it were) that as sure as we performe the one, so hee will not faile to accomplish the other.

The fourth, is his patience and long suffering, which is not slacknes, as some men account slacknes: but is patience, because willingly he would haue no man to perish, but gladly would haue all men come to repentance. Hee is content to

stay

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stay our leasure, till we seeke and pray vnto him: and neuer smiteth, till there be no hope of redresse.

The fift, is his loue, in that he is content to stir vs vp to holy exercises, & purity of life, & to allure vs with faire promises of aid, & prosperous increase of al his blessings in this world. The particular examination of these blessings would require a larger discourse, thā (fearing tediousnes) I dare presume to trouble ye withal: wherefore a word of each, and so I end.

Touching the first, where it is said, *God wil awake vp vnto thee*, it is a greater benefit than the words import: for it signifieth, not only that he wil heare thee, but that hee will also do what thou desirest, and satisfie thy request. As long as the sinner sleepeth, the Lord is said to be a sleepe: but as soone as the sinner awaketh from sin, God will arise (saith Dauid) *Psalm. 78.* and his enemies shall bee scattered: and they that hate him, shall fly before him, as the sinoak vanisheth before the wind, & as the waxe melteth before the fire, euen so shall the wicked perish at the presence of God. Wherefore as Paul exhorted the Ephesians, so I exhort you, *Awake thou that sleepest, Eph. 5.* stand vp fro the dead, & Christ shall giue thee light: awake vnto God, & God wil awake vnto thee, and Christ euen the son of God, the bright morning star, shall giue thee the light of life.

In the second, hee promiseth abundance of worldly blessings, in recōpence of praier, for it is said, *He wil make the habitations of thy righteousnes prosperous*, that is, the Lord will make peace within thy wals, & prosperity within thy pallas: he wil commāde his blessings to be with thee in thy store house, and in al thou settest thy hand vnto: he will open vnto thee his good treasures, euen the heauens to giue raine on thy land in due season. Thou shalt lay vp gold, as the dust, & the gold of Ophir, as the flint of the riuier: thou shalt wash thy pathes with butter, & thy rocks shall poure out riuers of oyle: thou shalt cal saluation thy wall, & praise shall be in thy gates. Lo, thus shall the man be blessed that feareth God. *Iob. 22.* *Psalm. 128.*

Lastly, for *being pure & upright*: he wil make thy latter end greatly increase, & that thou maist the lesse mistrust his promise, he will doe it, though thy beginning be but small.

Here (brethern) ye see what a sea of matter is offered me, where-

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whereunto if I would commit my self, I might discourse vnto ye, what strange euent (by Gods prouidēce) haue happened in the world, what great kings and potentates haue byn plucked down frō their thrones, & what contēptible persons in the eye of the world, haue bin aduanced to their roomes. How Mardocheus a strāger was exalted into Hamōs place; how Ioseph & Daniel, the one a bond-man in Egypt, the other a captiue in Babylon, were made princes in those kingdoms. But because I will not ouer-much transgresse the bōds of modesty, or hold ye longer than in this place I haue beene accustomed: onely remember what the Prophet saith; *Hee raiseth the needie out of the dust, & lifteth the poore out of the mire, that hee might set him with the Princes, euen with the Princes of the world.*

Hest. 9.  
Gen. 30.  
Dan. 6.

Psal. 113.

Psal. 73.

Iob. 42.

Psal. 126.

Psal. 41.

Remember the example of Dauid, whom the Lord chose, and tooke from the Ewes great with young: that he might feed his people in Iacob, and his inheritance in Israel. Remember the example of Iob, how the Lord turned the captiuitie of Iob, as the riuers in the South, how he blessed the last daies of Iob more thā the first, how he gaue him sheep, & camels, & oxen, & she asses, in more abundance than he had before, how he encreased him with sons and daughters, euen to the fourth generatiō, so that he died being old & ful of daies. Remember euen our own estate, for whom the Lord hath don great things alreadie: as created vs, and redeemed vs, & sanctified vs, and not long since deliuered vs from the gaping iawes of those that sought to suck our blood. Vpon some he hath bestowed humilitie, whereby their minds are adorned with vertue: honor vpon others, wherby their persons are inuested with maiesty: vpon others comelines, whereby the other two are graced: vpon others orchards, which they planted not, or at least vnto which they gaue no encrease: vpon others increase of vertuous children, whereby their posterity is preserued: vpon others, the free passage of his word, which a long time had beene obscured by ignorance, the mother of deuotion, as the shauelings call it, but vnder a stepdame of destructiō, as we perceiue it: & though he bestow but som one or 2. of his blessings vpon vs, yet how much are we bound

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for these blessings, to sing praise, and honour, and glorie, vnto him that sitteth vpon the throne, and vnto the Lambe for euer. But vpon whom hee hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to reioyce in God their Sauour. Examine then your owne consciences, I beseech yee, whether God hath bestowed all these blessings vpon you or no, and if he haue, O what great cause haue yee to come before his face with praise, to sing lowde vnto him with Psalmes, to worship & to fall downe before him, to giue vnto the Lord the glory of his name, to bring an offering of thank-giuing, & to enter into his courts with praise. And yet who knoweth whether the Lord hath greater blessings for ye in store, ye may bee sure he will pull downe the mightie from their seate, and exalt the humble and meeke. Surely, the Lorde doth vse vertue as a meane to bring vs to honour, and whosoever you shall see endued with the vertues of this text, I meane, with seeking vnto God, with prayer and puritie of life: ye may bee sure there is a blessing reserued for him of the Lord, yea, such a blessing, as though his beginning bee but small, yet his latter end shall greatly encrease.

God increase the loue of these things in our hearts, and make vs wortheie of Christs blessings, which he hath plentifully in store for vs: that after hee hath heaped temporall blessings vpon vs, he would giue vs the blessing of all blessings, euen the life of the world to come.

FINIS.

MARIES CHOISE.

Luke 10. 38. 39. &c.

38 Now it came to passe as they went, that he entered into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Mary, which also sate at Iesus feete, and heard his preaching.

T

40 But

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40. But *Martha* was cumbered about much seruing, and came to him, and sayd, Master, dost thou not care, that my sister hath left me to serue alone? bid her therefore that she helpe me.
41. And *Iesus* answered, and sayd vnto her, *Martha*, *Martha*, thou carest and art troubled about many things.
42. But one thing is needfull, *Mary* hath chosen the good part, which shall not be taken away from her.

John. 11.



Gen. 27.

Math. 6. 33

So Christ had shewed himselfe louing vnto *Lazarus* and his sisters, in raising him from the death of the bodie, and then from the death of the soule: so doe they here shewe their thankfull mindes to Christ againe, the one by rectifying him into her house, and the other by entertayning him into her heart. As he was God, he was receiued of *Mary*: as he was man, he was receiued of *Martha*. They both desired to entertaine our Sauour: as *Iacob* and *Esau* desired to please their aged father: but *Mary* made choise of the better part, and was preferred before her sister, as *Iacob* sped foonest of most dainty venison, and preuented his brother of the blessing. And although the care of *Martha* in entertaining of Christ be not to be misliked, yet *Maries* diligence in hearing his doctrine, is of purpose preferred, to teach vs, that it is much better with *Mary* to studie in the worde, and first to seeke the kingdome of God, than with *Martha* to labour in the worlde, and to neglect that heauenly kingdome. And yet notwithstanding, such is the corruption of this rustie age, that our greatest care is to prouide for this present life, as the rich man, *Luke* 12. that enlarged his barnes wherein to put his stord for many yeares: but wee neuer or very late remember to prouide for the life to come, like that other rich man, *Luke* 16. that neuer thought of heauen, till he was tormented in the flames of hell.

In the 11. of *Iohn*, Christ is sayd to loue the whole familie, and here he is sayd to come vnto them. For whom hee loueth hee cannot choise but visite, like the friends of *Iob* that



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that came to comfort him in his great aduersitie, yea, and the greater loue he beareth vnto any, the oftner he will resort vnto them, yea, he will come and dwell with them, Ioh. 14.23. Like Iacob that came downe into Egypt, to his beloued sonne Ioseph, and dwelt in Goshen. But Christ is yet more kind than Iacob was, for hee came not till he was sent for with horses and Chariots: but Christ came of his owne accord to this beloued familie. Iob. 2. Gen. 47. Gen. 45.

Thus doth he alwayes preuent vs with his blessings: before he was desired he came into the world, he called his Apostles before they came to him, and before he was requested hee came vnto this noble house. O happie house that entertayned such a guest, but thrice happie inhabitants to whom such a guest would vouchsafe to come! When hee came to the swinish Gadarens, they desired him to depart out of their coastes, preferring their swine aboue their Saviour: but this godly familie receiued him into their house, preferring their God before their golde, and the health of their soules before their worldly wealth. They receiued him into their house, who had not a house wherein to put his head. Wherein their hospitalitie is commended, and shall certainly bee rewarded at that dreadfull day: for with this and such like workes of mercie, the Lord shall answer the sentence of iudgement, which is to bee denounced agaynst the wicked, that neuer exercised those workes of mercie. Luke. 3. Math. 8. 19. Math. 25.

Let vs learne by their example to bee harborous, and giuen to hospitalitie, which is so often commended vnto vs in the Scripture, and shall be so richly rewarded at the last day. Those godly Fathers, Abraham and Lot, entertained Angels in the habite of straungers: so we may daily entertaine Christ Iesus in the habite of a poore man, of a blinde man, of a lame man, and whatsoeuer is done vnto any, of these that are his members, he accounteth and accepteth as done vnto himselfe. Gen. 18. Gen. 19.

Now as this vertue of hospitalitie is commendable in all sortes of men: so is it more specially commended to the Ministers, who are expresse commaunded by the Apostle

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1. Tim. 3. 2.

Num. 35.

Apostle among other things, to bee given to hospitalitie. Vnto the Leuites in the time of the lawe, the Lord appoynted cities of refuge, to signifie that the Ministers house should be the poore mans harbour, and his store their treasure: but the true Ministers of our dayes haue no cities of refuge for others, for they haue none for themselves: they haue not wherewith to relieue the wants of others, for they haue not to relieue their owne.

Luke. 15

Mat. 5. 13

When Martha had thus entertained Christ as hee was man, into her house, Mary began to entertaine him as hee was GOD into her heart, she sate at his seate to heare his preaching, for no sooner was Christ come into the house, but that he tooke occasion to teach and instruct the familie, and in stead of bodily foode, which they bestowed vpon him, to giue vnto them the foode of the soule. Thus doth he alwayes shew himselfe a thankfull guest, into what house so euer hee entreth, hee leaueth better things behind him than he findeth, he loues not to bee in Zacheus debt for his dinner, for in stead thereof hee bringeth saluation to his house; neither doth he leaue his supper vnpaid for here, for in stead thereof he bestoweth vpon them an heavenly sermon. This should be the exercise of faithfull Ministers, when they are inuited to great feasts, that as they are called the salt of the earth, which serueth to season the meates, to make them sauerie, and preserue them from putrefaction, so they should season the table talke with some godly conference, to minister grace vnto the hearers. Eph. 4. 29.

These sisters were godly women, and both earnest fauourers of Iesus Christ, and yet in the manner of their deuotion there is such difference, that the worldly affection of the one may in some sort be misliked, in respect of the godly exercise and practise of the other: Martha is sore encumbered with much seruing, where a little seruice had bin sufficient, but Mary is attentive to heare the word of God, which neuer can be heard sufficiently.

Math. 5.

Luke. 4.

Iohn. 8.

Mary sitteth to heare the word, as Christ vsed to sit when he preached the word, to shew that the word is to bee preached and heard with a quiet minde. In a still night euerie voyce

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voyce is heard, and when the bodie is quiet, the minde most commonly is quiet also. But Martha is troubled with other assayres, and therfore vnfit to heare the word: as the ground that is surcharged with stones, or ouergrowne with weedes and thornes, is vnfit to receiue the seede, or yeeld any fruite to him that tilleth it. As often therefore as we come to heare the word of God, we must not come with distracted minds, wee must not trouble our selues with the cares of this life, which (as our Sauour sayth) are thornes to choake the word, and to make it vnfruitfull. For as Moses was vnfit to talke with God till he had put off his shooes, and the blinde man vnfit to come to Christ, till hee had throwne away his cloake: so we must think our selues vnfit to heare the word, and vnapt for euery heauenly exercise, till wee haue put off our shooes, that is, our worldly cogitations and affections, and till we haue cast away our cloake, that is, al lets and impediments which might hinder vs from profiting in our profession.

Math. 13

Luke. 8. 14

Exod. 3. 1

Mark. 10.

When our mindes are quiet, we are fit to deale with heauenly matters, therefore the Doctours conferred sitting in the Temple: and God delighteth to deale with vs when we are most priuate: he appeared to Abraham sitting in the doore of his Tent. The holy Ghost came downe vpon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and conuerted by Philips preaching.

Gen. 18

Act. 2.

Act. 8.

Mary sate at Iesus seete, yet sate she not sleeping, as many sit at the preachers seete, but she sate at Christ his seete, and heard his word. As Paul was brought vp at y<sup>e</sup> seete of Gamaliel, and was perfectly instructed in the law of the fathers.

Act. 22.

Her humilitie is commended, in that she sate at Iesus seete, to shew that the word is to be heard with all humilitie: her diligence and earnestnes appeareth, in that she would not depart to helpe her sister, to signifie that the hearing of the word must be preferred before all worldly busines.

Her diligence and humilitie serueth to condemne our negligence, and contempt of Christ and his word: we do not sit at Christ his seete, nay wee rather set Christ at our seete, when

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when we are so negligent in hearing of his word.

Gen. 8.

Exo. 8. 32.

2. Sam. 15.

Luke. 8.

Mat. 13. 49

2. Tim. 4. 2.

Math. 6

1. Kin. 17.

2. Kin. 4.

Iohn. 11

Wee are as slowe to come to the Church, as the Rauē was to come to the Arke, and as loath to spend any time in the seruice of God, as Pharaoh was loath to let the Israelites goe to serue the Lord. If a commoditie were to bee seene whereout some profite might arise, how carefull would we bee to procure it? what paines would we take to get it? Absolon was not more desirous of a kingdome, than the rich men of our time are desirous of golden gaine. But if it bee a matter of cost or trouble, if they cannot heare the worde preached without some hinderance to their worldly businesse, and some extraordinarie charge to their purse, then like the Gadarenes, they are content to take their leaue of Christ and his worde, and had rather loose that heauenlie pearle, than they woulde parte from their worldlie pelfe.

Thus in Christ wee haue the paterne of a good pastour, and in Marie the paterne of a good hearer: Let Ministers learne by his example, to take all occasions to preach the worde, to bee instant in season and out of season: and let Christians learne by her example, first to seeke the kingdome of God and his righteousness, and then to prouide for the things of this life.

While Marie was carefull for the foode of the soule, Martha was curious to prouide foode for the bodie, her greatest care was to entertaine Christ, & to make him good cheere, to testifie her thankfull minde vnto him that had done so great things for them, hee had raised her brother Lazarus from death to life, therefore he was worthie to bee well entertained.

If Elias deserued to bee well dealt withall at the hande of his hostesse, whose sonne he had restored to life: or Elisa deserued such entertainment for her sonnes reuiuing: then surely our Sauour Christ was worthie to bee welcome hether, where he had raised Lazarus out of his graue, wherein he had lien by the space of foure dayes before. It was well done therefore of Martha to shew her thankfull minde vnto Christ, but it was not well done at that time to shew her

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helfe thankfull in that manner, it was then time to heare the worde: for at that time Chrift preached the worde, it was no time for her to spend that time in other affayres, and to neglect the greateft affayre, the meanes of her owne faluation.

It was not vnlawfull for Martha to labour, no more than it was vnlawfull for Peter to sleepe: but when Chrift was preaching, it was no time for her to bee fo busie in feruing, no more than it was time for Peter to sleepe when Chrift willed him fo earnestly to watch and pray. When Chrift preached out of Symons shippe to the people that stode vpon the shore, it was no time for Peter to play the Fisherman. But when Chrift had left speaking, and commaunded him to lanch into the deepe, then it was time for Peter to let down the net. There is a time wherein we ought to labour in our vocation, & a time wherein we ought to heare the word, and as wee may not vtterly neglect our lawfull callings, to followe Sermons: so must wee not bestow the Sabbath, which is consecrated to the seruice of God, in following the workes of our vocation. All things haue their appoynted time (sayth the wise man) Eccle. 3. and euery thing is seemely in his conuenient season, but when things are done preposterously and out of order, there followeth confusion.

Although Martha did not heare Chrift, yet did she labour for Chrift: many in our dayes wil neither labour for Chrift, nor heare of Chrift: but as the Israelites were wearie of their journey in the wilderneffe, and lothed that heauenly Manna; so these men are wearie of euery godly exercise, and are soone cloyed with the word of God.

The five foolish Virgins wasted their oyle to no purpose, and while they went to buy, were excluded the marriage: and these foolish men spende this time of grace vainly and wantonly, as though after this life there were no time of iustice and vengeance to bee feared. The day serueth for theyr pride or profite, the night is spent in sporte and pleasure, and no time is leste to heare the worde. When we are praying, they are playing: when we are preaching, they



*Maries choise.*

Gen. 6. they are eating and drinking, like the olde worlde, that ate and dranke, that married wiues, and gaue in marriage, while Noah was preparing the Arke for the sauing of his householde. And as Baals priests wounded themselves to serue their Idol: so these men take dangerous courtes, & strangely trouble themselves to serue the diuell.

Now Martha findeth her selfe agriued, and begins to enuie her sisters exercise, as Iosephs brethren enuied him for his dreames: and the sonnes of Ishai, that disdained their brother Dauid, for his forwardnesse in the combat with Goliah.

These two sisters, that in other things agreed so well together, in this doe differ so much, that Christ must haue the hearing of the matter, and decide the controuersie, Martha plaie the plaintife, and accuseth her sister, Mary the defendant, answereth by her aduocate, and Christ himselfe that tooke vpon him the office of an Aduocate, is become the Iudge, and giueth sentence on Maries side: Martha complaineth of her sisters slouthfulnes, and seemeth after a sort to blame our Sauour for winking at it, requiring him to see the matter redressed speedily. But Christ first reprocueth Marthaes curiositie, and then excuseth, yea, and commendeth Maries care. In Martha it appeareth how willing we are to please our selues in our owne conceits, and how readie to conceiue amisse of others doings, yea, sometimes to preferre our owne defects, before the perfections of other men. If Dauid chasten his soule with fasting, it shall be turned to his reproofe: if he put on sackcloth, to testifie his contrition, they iest at him, and the drunkardes make songs of him. If Iohn Baptist be temperate in his apparell and diet, they will say he hath a diuell. If Paul answer discreetly for himselfe, he shall be charged to bee madde with ouermuch learning, yea, if our Sauour Christ himselfe frequent the companie of sinners, to reclaime them from sinne, they will not sticke to call him a friend and companion of publicans and sinners. Amongst vs, if there bee any that be more forward in religion than the rest, & more diligent to heare the word, as Mary was, there shall not want some or other to censure them

Heb. 11.  
1. King. 18

Gen. 37.  
1. Sam. 17.

Psa. 69.

Luke. 7. 33

A. 15. 26.  
Luke. 7. 34

*Maries choise.*

them at their pleasure, yea, to find fault, & to condemne the  
for so doing: yet are not the godly to be discouraged here-  
with, or to desist from their godly exercises: for as the Lord  
answered for Marie, when she held her peace: so the Lord  
will defend their cause, and take their part against their ad-  
uersaries. The Lorde cannot abide to heare his seruants ill  
spoken of, but is alwayes readie to maintaine their right, and  
to answere for them. He will not suffer Laban to speake an  
ill worde to his seruant Iacob. And if Aaron and Myriam  
murmure agaynst Moses, the Lorde will punish it with le-  
prosie: what a comfortable thing is this to the godly, that  
the king of kings will take their partes, and will not suffer  
them to sustaine any wrong. Hee is a most sure and trustie  
friend, that will not abide his friend to bee backbited or ill  
spoken of, but either hee will answer in their defence, or hee  
will finde some meanes to stop their mouthes, and restraine  
the slaunderous tongues of their enemies, as sometime hee  
stopt Baalams passage, when hee went to curse his people,  
and caused the dumbe beast to speake, and to reprocue the  
madnesse of the Prophet, rather than hee would haue his  
people to be cursed.

Gen. 3. 24.

Num. 12

Num. 22

2. Pet. 2. 15

The repetition of Marthas name argueth the vehemen-  
cie and earnestnesse of this admonition. The Lord is faine to  
be very earnest and importunate with vs, before hee can re-  
claime vs. So when God spake vnto Abraham, hee called  
him twise by name: Christ called Peter thrice by name,  
Iohn 21. to cause him make his three-folde confession, to  
make amends for his three-folde deniall. And when the  
Lord spake vnto Samuel, he called him foure senerall times  
by name, before hee answered: for such is the great mercie  
of God, that he is content to admonish vs often of our due-  
tie, and such is the dulnesse and peruersenesse of our croo-  
ked nature, that we cannot bee gained by the first admoni-  
tion: but the Lord must call vs often and earnestly, before  
we will hearken vnto him.

Gen. 22.

1. Sam 3

There are two things in this speech of Christ to be obser-  
ued. The first is, his modest reprehension of Marthas im-  
moderate care: the other is, his friendly defence of *Maries*  
*choise.*

*Maries choise.*

*choise.* Though Martha was very carefull to entertain Christ in the best manner, yet if he perceiue any thing in her worthie of reprehension, hee will not sticke to tell her of it: hee will not sooth her in her saying, nor smooth her in her own conceit, for all the trouble and cost that she bestowes vpon him. If we bee often inuited to some mans table, and kindly entertained, it would be vnkindly taken, if we should find fault with any disorder: but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whom it more specially concerneth, must learne by this example how to behaue themselves, when they are inuited to great feasts, namely, to speake their conscience freely when they see a fault. The best requitall that wee can make for our good cheare, is to giue good counsell and wholesome admonition to them that inuite vs. When Christ dined with the Pharisee, Luke 11. and was misliked for not washing before dinner, he took occasion to reprove their hypocrisie, their outward shewe of holinesse, which was the sinne of the Pharisees: and at another time he noteth them, for pressing to the chiefe places at banquets, and sheweth what modestie is to be obserued in sitting downe to meate, and what guests should bee bidden to our table: So should Preachers behaue themselves towards those that inuite them to great feastes, when they see perhaps some fault or disorder, either in the master of the house, or in some other of the guests, to say vnto them thus, or otherwise, as the case requireth: I will warne you of one thing that will doe you good, that you would leaue your vsurie and extortion, your couetousnesse and oppression, that you would leaue your swearing and blaspheming the name of God, that you would forbear to prophane the Lordes Sabboth, that you would leaue your pride and excesse in your diet and apparell: that you would forbear to speake ill of any behinde their backs, or to beare any malice or hatred to any of your neighbours.

These are the faults which are easie to be espied almost in euery place, and these are the faults which the faithfull  
mini.

Luke. 14.

*Maries choise.*

minister of Christ Iesus should not leaue vnreproued where-  
soeuer he commeth. But as Eliastold Ahab of his Idolatrie, 1. King 18.  
though he were his king, and Iohn Baptift tolde Herode of Math 14  
his adulterie, though he did many things for him, and heard Marke, 6. 20  
him gladly: so should the Preachers reprove the people  
for their notorious offences, notwithstanding some fauours  
and curtesies receiued from them.

If Christ had cause to finde fault with Martha for her too  
much diligence in his entertainment, it seemes he was not  
curious of his diet, but would haue been content with sim-  
ple cates: he was no delicate or daintie guest, he did not af-  
fect or delight in sumptuous banquets, or costly fare, hee  
rather requireth a religious heart, a constant faith, a willing  
minde to heare the word, with an earnest care to liue there-  
after. These are the thinges wherein the Lorde delighteth,  
these are the iuncates which he desireth, and which he pre-  
ferreth before all earthly cheare.

Thus is Martha reprehended for her curiositie: now let  
vs see how Mary is excused and commended for her godly  
care. One thing is necessarie (sayth Christ) and what is that  
one thing? Euen to heare the word preached, which is the  
power of God to saluation, to euery one that beleeueth. A  
man may better want all thinges, than that one needfull  
thing, and yet we desire all other things, and neglect that  
one thing, which is so needfull.

This one thing hath Marie chosén, and therefore hath  
chosén the better part. Marthaes part is good, because it  
prouideth for this present life: but Maries part is better, be-  
cause it leadeth to eternall life. It is good to bee occupied  
about our calling, to get our liuing: but it is better to bee  
occupied in hearing the worde, which is able to saue our  
soules. As the head and the foote are both needfull in the  
bodie, so Mary and Martha are both needfull in a Common-  
wealth: man hath two vocations, the one earthly, by his la-  
bour, the other heauenly, by his prayer. There is the actiue  
life, which consisteth in practising the assayres of this life,  
wherein man sheweth himselfe to be like himself, and there

*Maries choise.*

is the contemplatiue life, which consisteth in the meditation of diuine and heavenly thinges, wherein man sheweth himselfe to be like the Angels: for they which labour in their temporall vocations doe liue like men, but they which labour in spirituall matters liue like Angels. When they heare the word, God speaketh vnto them: when they pray, they speake vnto God, so that there is a continual conference betweene God and them, because they are continually exercised in hearing and praying.

Gen 25.28

Christ loued Martha for her hospitalitie, as Isaac loued Esau for his venison. So did he loue Marie for her diligence in hearing his word, as Rebecca loued Iacob for hearkning to her voyce. A nurse which hath her breast full of milke, doth loue the child that sucks it from her: and Christ which hath his breast full of heavenly milke, is glad when he hath children to sucke the same. Let vs therefore (as the Apostle willeth vs, 1. Pet. 2. 12.) laying aside al malitiousnesse, and al guile, and dissimulation, and enuie, and all euill speaking, as new borne babes desire the sincere milke of the word, that we may grow thereby to bee perfect men in Christ Iesus: let vs breathe after the fountaine of liuing water, which springeth vp vnto eternall life, as the faintie Hart desireth the water brooke to quench his thirst: and for as much as many things are so troublesome and one thing is so needfull, let vs seeke that one needfull thing, the end of all things, euen to feare God and keepe his commaundements, which we learne by hearing the word of God, wherby faith (without the which it is impossible to please God) is begotten & nourished in the hearts of men.

Psal. 42. 1.

Eccle 12. 13.

Heb. 11. 6.

Rom. 10. 17

1. Tim. 4. 8.

This is that good parte which Mary hath chosen, by so much better than her sisters choise, because it concerneth a better life, and hath the fruition of this present life. Mary hath a double portion: she heard the worde, and ate of the meate which her sister dressed, for godlinesse hath the promise of this life, and of the life to come. As for all other things, whether they be honours, promotions, pleasures, and what not? They serue only for the maintenance of this present life, which is so short and subiect to mutabilitie: but the



*Maries choise.*

the word of God is the foode of the soule, the bread of life, 1.Pet.1.13.  
that immortall seede which bringeth forth fruite vnto eter-  
nall life. Let the word of God therefore be precious vnto Luk.21.33.  
vs, because it is so permanent: for heauen and earth must  
passe, but the word of God endureth for euer. If we make 1.Pet.1.25.  
choise of any thing beside, it must bee taken from vs, or wee  
shall bee taken from it: but if wee make choise of this one  
thing, it shall neuer be taken from vs, neither in this world,  
nor in the world to come. The Lord graunt that we be not  
onely hearers, but doers of the worde, that it may bee truely James 1.22  
sayd of vs, as Christ sayd of his Disciples that heard his prea-  
ching, Behold my brother, my sister and mother: or as hee Math.12.50  
answered the woman that commended his carnall kindred,  
*Blessed are they that heare the word of God, and keepe the* Luke 11.28  
*same.*

*FINIS.*

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A godly Prayer to be sayd at  
*all times.*

**B**Ecause I haue sinned, O Lord, and done wickedly in thy  
sight, and prouoked thee to anger by my abominable  
wickednesse, making my bodie which thou hast ordayned  
as a vessel for thine honor, an instrument to most detestable  
filthines, O Lord be mercifull vnto me, and pardon me this  
great wickednesse: looke not vpon mee, good Father, with  
the eyes of iustice, neither doe thou draw agaynst mee the  
sword of iudgement, for then how shall I that am but dust,  
stand in thy presence, when thy wrathfull indignation com-  
meth forth as a whirle wind, and thy heauie displeasure as a  
mightie tempest: seeing the earth trembleth, the depths are  
discouered, and the very heauens are shaken when thou art  
angrie. Exercise not therefore thy furie against me, that am  
but chaffe before the winde, and as stubble agaynst a fla-  
ming fire: though I haue sinned grieuously in thy sight, pre-  
ferring my wicked desire, before thy holy commandment:  
esteeming

*A Prayer.*

esteeming the pleasure of a moment, before eternal & everlasting ioyes: nay, which is worse, making more account of vilenes and vanitie, and extreme folly and madnes, then of the glorie & maiestie of the most excellent wonderfull, and blessed God, nothing dreading his displeasure, whose wrath maketh the diuels to quake, & burneth vnquenchable vnto the bottomles pit of hel; whose might is so great, that by the breath of his nostrils he can in the twinckling of an eye destroy a thousand worlds: yet am I bold, prostrating my selfe before the throne of thy maiestie, heartily to beseech, and humbly to intreate thee, that thou wilt not deale with me according to my merites, for I haue deserued y<sup>e</sup> thou shouldst raine down fire & brimstone from out of heauen vpon me to deuoure me, or to open the earth vnder me, to swallow me vp quick vnto hell: but thou art gracious and full of compassion, and rich in mercies, therefore do men put their trust vnder the shadow of thy wings. I haue none in heauen to flie vnto but thee, nor in earth of whom I may receiue any comfort, but at thy fauourable hands, which are stretched out day and night, to receiue all that by earnest repentance turne to thee, being readie to ease al those that are ladē with the burthen of their sin, and to refresh their distressed consciences. In the multitude of thy mercies I approach vnto thee O Lord, desiring thee to looke down from the height of thy sanctuary, vpon me poore and wretched sinner, and to wipe away mine offences, & to blot out my misdeeds, especially, this is my vngracious, vncleane, and vngodly act, that it may not come vp in remembrance with thee, nor be imputed to me for euer, for thy sonnes sake O Lord, in whom thou art well pleased, in whom thou wast fully satisfied vpon the crosse for my sinnes: grant me free pardon and remission of that I haue so foolishly by my exceeding frailtie, committed against thee in this shamefull deede. But O thou my vncleane and vnthankfull soule! my vngodly and rebellious heart! what did I sinful wretch & execrable caitife, so blindly and desperatly attempt? How art thou become quite senselesse, that thou wast so readie to anger thy most louing God, and to prouoke thy most mightie Iudge, that thou mightest

*A Prayer.*

mightest satisfie thy filthie flesh, suborned both by thine & Gods most malicious aduersarie, to grieue and vex the spirit of the Lord, and to damne thy selfe for euer? Hath not God of his singular fauour, made the heauens of olde, and placed the Sun and Moone in the, two glorious lights, with innumerable starres, a wonderfull workmanship for thy vse and benefite? Hath he not lifted vp the clowdes by his strong arme, and heaped treasures of raine, haile, and snow, to doe thee seruice? Hath he not in the midst of the world, layd the foundations of the earth, that thou mightest haue a stable habitation, and mightest from thence beholde euery way thou lookest, the walles of his beautifull palace? Hath hee not gathered the waters into one place, and made the drie land appeare, and drawne soorth by his power a pure substance of aire betweene heauen and earth, that fishes might multiplye in the seas, fowles in great abundance flye in the open face of the firmament, tender plants, hearbes, flowers, and trees in al varietie, grow and fructifie vpon the ground: yea creeping things, cattell and beasts increase in infinite number, in pastures, fields, gardens, orchards, and groues; & all these to do thee pleasure? Hath he not further given thee springs and riuers, gold and siluer, pearles and iewels; euē plentie of streames, stones, and mettall, to furnish thee with whatsoeuer for profit thou needest, or for pleasure desirest? Hath he not made thee Lord and ruler ouer al his creatures, euē ouer the huge Elephants, the Whale, the strong Lyon, and Vnicorne, and horie of warre? ouer the sauage Tigers, Beares, & Wolues? ouer the mightie Eagle, Griffin, Vultur, Ostrich, and Hawke? Art thou not clad and defended, fed & enriched, cheared and renowned by these his creatures, and that all the parts of thy bodie, and senses of the mind, might be partakers of his goodnes, & with his sweetnes refreshed, comforted & delighted in great measure? yea aboue al this, hath he not breathed into thy body an immortall soule, that thou mightest remaine with him in glorie for euer? Did he not at y first frame thee like vnto himselfe, y he might therefore loue thee as his sonne? Did he not cast into thy spirit the beames of his wisdom, that thou through thy vnderstanding mightest

*A Prayer.*

mightest beholde him and his glorie, and stirred vp sparkes of goodnes in thy heart, that thou mightest by thy affection imbrace him and his bountie, and be made perfectly blessed by his infinite happinesse, who when Adam thy vngatefull father, by distrusting him that had faithfully promised, was throughly able to fulfill his will, and resolutely determined, exceedingly to aduance him, hauing giuen him this whole world in testimonie thereof, by discontenting his mind with the excellent estate hee was placed in of vnspeakab'e loue, vnlesse he might be as good as God himselfe, proudly desiring to make dust the fellow of him who was from euerlasting, infinitely full of wisdom, power, grace and maiestie, and had done al this at the perswasion of the most traiterous rebell of his right gracious king, and spitefull enemy of his most bountifull master, euen then when this most villanous conspiring with Gods notorious aduersarie, had deserued immortall hatred against him, and all that pertained vnto him: yea thee as yet vnborne, but contained in him, whose whole masse by this impious disobedience, became by iust iudgement a temple of cursed estate for euer, and for euer: thou also thy selfe bringing forth fruite of contempt of his law, who is most holy, mercifull, and mightie: yet euen then I say, of vnspeakable pittie and compassion intended, nay promised, nay laboured to deliuer him and thee from that dreadfull vengeance which ye had purchased by your owne wicked and vngracious demerits, and to reconcile you base abiects and vile cast awayes, and yet stubborne & spightfull haters of the great God Iehouah, who when there was no meanes to be found in heauen, nor seas, nor in the earth, nor vnder the earth, but that he should damne his onely begotten Sonne, the very brightnes of his glorie, who neuer offended him, but was an eternall delight vnto his soule, and reioycing vnto his spirit, that thou mightest be saued, a grosse lump of slime and clay, stil vexing him by thy wickednesse; yet deliuered his sonne into the full power of Sathan, to put him to a most shamefull death, by the hands of most detestable persons, and did cast him farre away out of his fauour, and threw him downe into the bottomlesse pit of his vnsup-  
portable

*A Prayer.*

portable wrath & indignation, that thou mightst be placed  
betweene his owne armes in the kingdome of heauen, in all  
royalty and glorie, as his deare and entirely beloued sonne.  
Why therefore wast thou O my vnholly and vnthankfull na-  
ture, so readie and prone, so violent and headlong to com-  
mit things highly displeasing in his sight, who in a manner,  
and as far as it was possible, slewe himselfe for thy safetie,  
when he had no creature so disobedient vnto him as thee? O  
thou my inward soule, and spirite of my minde awake, and  
stand vp to defend thy self, for thou art besieged with migh-  
tie enemies, the prince of darknes, the rulers of the aire, the  
spirituall craftines and policies of hell! why arisest thou not  
thou sluggard? thy foes in great number are prepared with  
many ambushments, hauing a huge armie all maliciously  
bent, with venemous darts to pearce thorow thy heart: they  
are entred thy hold at all fiue gates of thy outwarde fences:  
yea they haue broken downe thy inwarde doores, and haue  
left thee but one window towards heauen to escape by, e-  
uen thy prayers, whereto the spirit of God waiteth thy spee-  
dy comming: make hast O thou heauie with sleepe, or thou  
art taken by thy cruell enemies, whose handes are of yron,  
and their teeth of Steele, to grind thy very bones to powder:  
hearken no longer to that stinking harlot, thy wicked appe-  
tite, which lying in thy bosome, desireth nothing but thy vt-  
ter destruction: she perswadeth thee that thou art in no pre-  
sent danger, that shee may reioyce at thy miserable end. It  
may be thou art fed to the slaughter, that though thou go on  
a little waye in thy pleasant path, thou maist returne backe  
when thou wilt, and thy little wandring will not greatly be  
regarded. O thou vnwise and sottish of heart! when wilt  
thou vnderstand? Hath the sonne of God indured such paine  
for the smallest of thy finnes, and makest thou so light ac-  
count of so grieuous crimes? Doth the law thunder curses,  
and plagues, and euerlasting torments against thy least in-  
ordinate motions, and didst thou not dreade to performe so  
shamelesse a practise? Knowest thou not that the eyes of  
God, and his Angels behold thee doing that thou wouldest  
be ashamed to doe in the presence of vngodly men, or vn-  
cleane



*A Prayer.*

cleane beastes? or doest thou not consider howe thou didst grieue the spirit of God, who hath vouchsafed of his infinite mercie to dwell in thy bodie to this ende, chiefly that hee might mortifie thy carnall lusts? Why didst thou then defile his temple, which he hath sanctified to be an house for himselfe to dwell in? take heed thou driue not out so worthy and noble a guest, by such swinish and fleshly behauiour, who if he once depart, then shalt thou be an hold for diuels, and legions of damned spirits, that they may stufte thee full of all manner of iniquitie, and then at length become pitch and brimstone to maintaine the fire of Gods scorching wrath in thy sinewes, spirits and inwarde bowels, drinking out in full measure the dregs of the wine of his rage and furie: and canst thou be so blind and retchlesse, that for the vaine pleasure of sinne for a little while, thou wilt constrain God to torment thee euerlastingly, who it may bee euen at this instant, if thou wilt still trie his patience and long sufferance, will suddenly take thy spirit from thee, or come in iudgement to recompence to al sinners by his final sentence in the burning of the whole world, the stipend of horror, shame, confusion, and vtter reprobation: & weigh with thy selfe, that to approach to God, is the chiefest ioy of his chosen, to beholde his glorious countenance in the face of his son, whereas thy sinnes doe separate thee from him, and make thee afraid to speake to him by prayers, which is thy chiefest and greatest solace in this mortall life: how much more will thy vngodlines make thee wish delay of the last iudgement, the speedy and present comming whereof is a chiefe prop of our sight, in the middest of so many troubles and temptations: and withall, remember how the diuell that roaring Lion labourereth by this impure acte, to make thee most filthie and lothsome in the sight of God, and reioyceth to see thy gracious Father, mercifull Sauour, and comfortable sanctifier, so abused and withstoode, and angered by thee whom he hath wonderfully made, carefully preserued, and dearely redeemed, and tenderly loued, that if it may bee thou shouldest by vtter Apostasie, dishonour him in the face of the world, who hath aduanced thee in the presence of all his Angels: and  
though

*A Prayer.*

though thou bee so sure in faith that thou canst not vtterly fall (the consideration whereof should make thee more dutifull, and not encourage thee in a sinfull course) yet maist thou by little and little, and by often falling, bring thy selfe into a better liking, both of the wicked and of wickednes it selfe) whom thou oughtest to hate with a perfect hatred, and then God by iust iudgement cast thee into a sure sleepe, that thy filthinesse may be scene of men, and thou condemned to the griefe of the righteous, and scorned to the shame of the vngodly, & in the meane season, by prouoking Gods iudgement, be spoyled of thy goodly ornaments of thy godly desires, of religious thoughts, of zealous affections, of christian communication, of holy indeuours, of assured perswasions of faith, of stedfast waytings through hope; of constant suffering by patience, and heartie reioycings from loue. In the perfect consummation of which things, because all happines consisteth, beware thou carelesse wretch, least suddenly by thy abhorminable filthinesse, thou either for a time wholly deprive thy selfe of comfortable feeling of these thinges, or much diminish thy present graces and blessings receiued of the holy spirite, to the glorie of God the Father. But why doe I vtter my voice, or strue to make a dead carcasse moue? O quicken thou me that art the fountaine of life, and cal thou out of heauen thy dwelling place, that my wandering soule may heare the voice of her shepheard, and follow thee whither soeuer thou leadeest: nay of the tender compassion take me vp vpon thy shoulders, and carrie me gently into thy fold againe: for theeues haue stolne mee away, & haue bound my feete so that I cannot go, and they watch for mee vntill thou art gone: that they may carry mee away quicke from thy pastures: O doe thou therefore presently deliuer me, and giue mee thy helping hand: O cast thou downe by thy spirite my raging luste, and by thy grace subdue mine vntamed affection. I am weake O Lorde, and vnable to resist the force of my mightie aduersary: send thy helpe from aboue, and saue me out of the iawes of the cruel lion: thou hast deliuered me out of the mouth of hel; O let not the gates therof any more preuaile against me: let me

*A Prayer.*

not any longer be occupied in vngodlines, lest mine enemy triumph ouer me, saying in his malicious heart, there, there, so would I haue it. Let this sinne bee farre from me O Lord, least I should defile my selfe any more with this notorious wickednesse: worke therefore in mine heart an vtter detestation of it, that I may euer hereafter keep my selfe pure and vnspotted for thy kingdome. Thou that art able to make of stones children to Abraham, mollifie I pray thee my stonie heart, that all maner of sonnelike affections may be imprinted therein: plucke vp O good father these rootes of bitterness that no vnsauourie fruite may come of the tree, which thou by thine owne hand hast planted. I desire, I looke, I cal, I cry, for thy assistance, that I may conquer this vnruely motion. O blessed Sauour that hast granted so many petitions vpon earth, to them that were carefull for the body: fulfill I pray thee, this my desire; not for health, nor strength, nor riches, nor honor, nor for food, nor apparell, but for thy heavenly grace and inspiration: yea let me loose all those, rather than to be left to my sinfull flesh, that I should be ruled any longer thereby. Mortifie good Father in me the old body of sinne, and giue vnto me a newe body, purged from these dead works to serue the liuing God: renew my spirite daily, that I may cast away these works of darknesse: let it be enough O merciful Father, that my weaknes in sayling heretofore, hath beene made knowne vnto me, least I should be too proud. Now let thy strength appeare, in putting this mine enemy vnder my feete, that thereby I may bee bold to put my confidence in thee. Why should my bodie made by thine hand, and my soule framed according to thy image, be giuen ouer as a pray into the hands of Sathan? Deliuer me O Lorde from the snare of the hunter, and preserue mee from the hand of mine enemy, who lieth in wait for my spirituall life, and laboureth my euerlasting destruction: so shall I praise thee for thy great goodnes, and magnifie thy name for giuing me conquest ouer my aduersarie that is too strong for me. To thee I flie for succour till this tempest bee overpast, hide me I pray thee vnder thy shield and buckler, that none of the fierie darts of Satan take hold on mee. Good Lord,

*A Prayer.*

Lord, for the loue thou bearest vnto mankind, or thy sonnes sake, who hath taken our nature vpon him, grant that I may not be tempted about my strength, and that in all temptation I may flie vnto thee, as a horne of my saluation, yeelding thee most humble and hartie thanks, for that thou hast giuen me a desire to withstande my sinfull flesh; which thy worke I beseech thee for thy name sake, to perfect and fully accomplish.

Math. 26. 41.

*Watch and pray lest ye enter into temptation: the spirit is willing, but the flesh weake.*

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Another zealous Prayer.

ETernall God, almightie, and all mercifull: wee thy vnworthy seruants, prostrate before thy throne of grace, do yeelde our selues bodie and soule vnto thee for all thy benefites, which thou from our birth hast heaped vpon vs, as though we had alwaies done thy will: although wee occupied about vaine thinges, neuer marked, neuer loued, neuer serued, neuer thanked thee so hartily for them, as we esteeme a mortall friend for the least curtesie. Therefore wee come with shame and sorrow to confesse our sinnes, not small, but grievous: not a few, but infinite; not past, but present; not secrete, but presumptuous; against thy expresse worde and will: against our owne conscience, knowledge, and liking, if any had done them but our selues. O Lord, if thou shouldest require but the least of them at our hands, Satan would chalenge vs for his, and we should neuer see thy face againe, nor the Heauens, nor the earth, nor all the goodnesse which thou hast prepared for man. What shall we do then, but appeale vnto thy mercy, and humbly desire thy fatherly goodnesse, to extend that compassion towards vs, which thy beloued sonne our louing Sauour hath purchased, so mightily, so graciously, and so dearely for vs; wee belecue and know, that one drop of his bloud is sufficient to heale our infirmities, pardon our iniquities, and supply our necessities, but  
without

*A Prayer.*

without thy grace our light, our strength, our guide, we are able to doe nothing but sinne, as wofull experience hath taught vs too long, and the example of them which are void thereof, whose life is nothing els but the seruice of the world, the flesh and the deuill. Therefore good father, as thou in speciall fauour hast appointed vs to serue thee, like as thou hast ordained all other creatures to serue vs; so may it please thee to sende downe thy heauenly spirite into this earthlie mansion, to illuminate our mindes, mollifie our heartes, change our affections, subdue our reason; regenerate our willes, and purifie our nature to this duetie, so shall not thy benefites, nor thy chastisements, nor thy worde returne voide, but accomplish that for which they were sent, vntill wee bee renued to the image of thy sonne. Good Lord we beseech thee, looke downe in the multitude of thy compassions vpon thy militant Church, this sinfull realme, thy gracious handmaide, our dread Soueraigne, her Honourable Counsell, the ciuill Magistrates, the painfull Ministers, the two Vniuersities, the people that sit in darknesse, and al that beare thy Crosse. Gather vs into one communion of thy truth, and giue vnto euery man, a spirite to his calling, that wee being mindfull of the account, and that wee are called Christians, may firmly resolute, speedily begin, and continually perseuer in doing and suffering thy holy will. Good Lorde blesse and sanctifie our meeting, that no temptation hinder mee in speaking, nor them in hearing, but that thy word may be heard and spoken as the word of God, which is able to saue our soules in that day, howsoeuer it pleaseth thee by weake and foolish things to magnifie thy self. There is no cause, O God most iust, why thou shouldest heare sinners, which art displeased with sinne, but for his sake which suffered for sinne, and sinned not: in whose name we are bolde to lift vp our hearts, hands, and voyces vnto thee, praying as he hath taught  
vs: *Our Father which art in  
heauen, &c.*

*FINIS.*



# THE SINNERS CONVERSION.

## *The Text.*

Luke 29. verses, 1. 2. 3. 4. 5.

1. Now when Iesus entred and passed through Iericho,
2. Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.
3. And he sought to see Iesus, who he should be, & could not for the prease, because he was of a low stature.
4. Wherefore he ran before, and climed vp into a wild fig tree, that he might see him, for he should come that way.
5. And when Iesus came to the place, he looked vp, and sawe him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

**I**N the end of the chapter before going, wee may see howe Christ healed a man, blind in his bodily sight, namely Bartimeus, whereby he sheweth himselfe to be the Phisition of the bodie: Here wee shall see how hee cured one blinde in mind, namely Zaccheus, whereby hee sheweth himselfe to of the Phisition of the soule, and therefore the Sauour of the whole man. Ephes. 5. 23.

In speaking of Zaccheus and his conuersion, we will obserue foure circumstances. First, the place where he was called, which was Iericho. Secondly, the person that was called, Zaccheus the Publican. Thirdly, by whom and how he was called, by the voice of Christ. And lastly, the effect and fruit of his calling, his good confession.

### *The first circumstance.*

First therefore for the place where hee was conuerted, it appeareth to bee Iericho, a Cittie not farre distant from Ierusalem. It was sometime a notable Cittie, till it was subuerted and ruinated by the Lordes Champion Iosua. Ios. 6. It was builded againe in the daies of Ahab, by Hiel the Bethelite, and remaineth at this daye with the rest of that holie land, vnder the Turkeish Empire. Vnto this Iericho, the Lorde of heauen and earth vouchsafeth to come in the like-  
1. Reg. 16. 34

*The sinners conuersion.*

likenesse of a seruant. And as *Iosua* compassed *Iericho* seuen times, minding to destroy it, so Christ the true *Iosua*, resorted oftentimes to *Iericho*, minding to saue it. But as in the destruction of *Iericho*, *Iosua* spared none but *Rahab* the Harlot: so Iesus in his iourney to *Iericho*, conuerted none but *Zaccheus* the Publican. When *Iosua* had conquered and rased *Iericho*, he sowed salt in it to make it barren, and cursed him that should attempt to builde it vp: yet in this barren soyle Christ hath his spirituall haruest, and in this cursed Cittie he hath a holy Temple a blessed building. Samaria that wicked Cittie affourdeth many that belecue in Christ. Ioh. 4.39. And out of Galile, from whence they thought no good thing might come. Iohn 1. vers. 46. Christ called diuers of his Apostles, and euen in *Iericho* this cursed Cittie, Christ hath a rich mā that is to be saued. In euery place Christ hath his chosen. There is neither Iew nor Gentile, Barbarian nor Scythian, bond nor free, but Christ is all in all, to all that call

Iohn 4. 39.  
Iohn 1. 46.  
Iohn 7. 52.

Rom. 10. 12 vpon him, Rom. 10. 12.

*The second circumstance.*

Nowe followeth the description of *Zaccheus*, which is most plainly & fully set forth vnto vs. The holy Ghost speaking of *Zaccheus* and his conuersion, comes in with an *Ee- ce, Beholde*, as if it were a wonder that *Zaccheus* should bee conuerted. *Zaccheus* was a Gentile, a Publican, and a Rich man, and therefore behold a miracle, as if in the conuersion of *Zaccheus*, these three should be conuerted at once.

*Zaccheus* was a Gentile, a meruaile to see a Gentile be- come a Iewe: that is, to belecue in Christ. He was a principall Publican. A strange thing to see a chiefe Customer to giue ouer his office: and hee was rich also, a rare matter to see a rich man to enter into the kingdome of God; and therefore beholde a miracle, as if at this daye, the Turke, the Pope, and the King of Spaine, were at once perswaded to forsake their idolatrie and superstition. Christ going to Ierusalem, conuerteth a Gentile: to signifie the calling of the Gentiles: he conuerteth a Publican, to shew that notorious

Rom. 2. 28.  
Mat. 19. 23.

finners

*The sinners conuersion.*

sinners may hope to be saued, if they repent and amend, as Zaccheus did. He conuerteth a rich man, to shewe that all rich men are not excluded from the kingdome of heauen.

Hee was called Zaccheus before his conuersion, but hee was neuer truely called Zaccheus till Christ called him so. His name signifiyng, simple, pure, honest; but his life was subtil, impure, and most detestable. Thus many are called by honest names, whose deedes bewray their dishonest natures, and vices oftentimes are shrowded in the habites of vertue, like Esops Asse, masking in the Lions skinne, till his long eares detect his folly; or like the Crowe that is decked in others plumes, till euery bird doe plucke his feather.

Zaccheus by his profession was a Publican, and therefore much detested of the Iewes: for Publicans were the Romaine Officers, appoynted to gather and receiue publique custome or tribute of the Iewes, who were at that time in subiection vnto the Romaines. And amongst these Officers, Zaccheus was the chiefe, and (as it seemeth) Over-seer of the rest that were in Iericho, and therefore in chiefe hatred among the Iewes, as one that chiefe lie fauoured the Romanstyranny, and serued to abridge their Countrie libertie, which ought not be subiect to any Nation.

Besides, he contemned the ceremonies of the Iewes, and regarded not their Religion, nor liued after their lawe, and therfore with the rest of the Heathen Publicanes, was excommunicate out of their Synagogue, Math. 18.

Thus was hee hated for his profession, because hee was a Publican, and for his religion, because hee was a Heathen. Yet was he beloued for his wealth, for rich men haue many friends. Prou. 14. 20. And though they do neuer so wickedly, yet haue they some to take their parts. If they speake neuer so proudly, yet are there some to praise their saying; Eccle. 13. 23. 24.

Zaccheus was a Publican, and therefore rich: for Publicans must needs be rich, and Vsurers will bee wealthie. But rich Publicans make poore Princes, and wealthy Vsurers make many beggers. In euery Prouince there were manie Publicans, and therefore much poore people in euery place:

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for where there be many Caterpillers, the fruit is soone consumed, and where there bee many extortioners, beggers must needes abound.

Deut. 15.

By the Lawe of GOD, there might bee no beggers in Israell, but when so manie publicans were suffered to receiue tribute of the Iewes contrarie to Gods Lawe, no maruaile though so manie sate and begged, contrarie to Gods Law. Luke 18. Iohn 9. Acts 3. By the Lawe of God, There ought to be no beggers among Christians. Psal. 32. 25. but when so manie vsurers are tolerated in a Christiā Common-wealth,

Leuit. 35.

36. 37.

Marke. 14. 7

contrarie to the Lawe of Christ, Luke 6. 35. no maruaile though we haue so manie beggers, contrarie to the minde of Christ. *The poore* (saith Christ) *ye shall haue alwaies with you, but when you will you may doe them good:* and we shalbe sure to haue the poore amongest vs alwaies, but wee must make such good prouision for them, that they be not faine to begge their bread.

Psal. 37.

Luk. 12. 21

Thus was Zaccheus rich to himselfe, for hee was a Publican, but he was rich toward God also, for hee had a desire to see Christ. Almighty God, *who is rich in mercie*, Eph. 2. hath so inspired his heart with the desire of heauenly riches, that whereas before, his whole delight was in seeking of worldly wealth, nowe his greatest care is to seeke for heauenly treasure. Hee now forgetteth what his profession is, and begins to be of a newe profession: and hee whose heart was whollie set vpon earthly profite is now like olde Simeon, most desirous to see his Sauour. The Tetrarch Herod desired to see Christ, and despised him when hee sawe him. Luke 23. 8. 11. but Zaccheus the Publican, desired to see Christ, and reioyced when he saw him, like Abraham that desired to see the day of Christ. Iohn 8. 56. and therefore of the seruant of Sathan, Zaccheus is nowe become the childe of Abraham, which reioyced to see the daye of Christ. Happie were his eyes that saw so blessed a sight, for many Prophets and righteous men haue desired to see and to heare those things that Zaccheus both sawe and heard, and could not see nor heare the same. If Iacob thought himselfe happie, if that he might but see his son Ioseph before his death, then surely

Luke. 10.

Gen. 45.

thrise

*The sinners conuersion.*

thrice happy Zaccheus, whose hap. it was, not noly to see (as Jacob did) but to reioice (as Mary did) in Christ his Sauour.

As Zaccheus was desirous to see Christ in earth, so I would haue the rich men of our time, desirous to see Christ in heauen. For although with the eyes of our bodie we cannot see Christ as Zaccheus did, yet with the eyes of our faith wee may behold him as Stephen did. Actes 7. But if our faith be so weake sighted that we cannot see Christ, yet let vs haue a dsire to heare Christ in his worde, whereby our faith may be increased, for faith cometh by hearing the word of God. Rom. 10  
And as the Queene of the South desired to heare the wisdom of Salomon, so let vs be desirous to heare the wisdom of Christ our Sauour. 1. Reg 10.

King Salomon left some bookes in writing, wherein is seene some part of his wisdom, and Christ our king, hath left vnto vs his most sacred worde, as it were a taste of his wisdom, sufficient matter for our saluation. This is that heavenly food. Math. 4. 4. whereby our soules are fed vnto eternall life, let vs therefore labour for that heavenly soode: and as the Israelites were carefull to gather *Manna* to sustaine their bodies, so let vs bee as carefull to heare the worde to feede our soules. The people in the time of Christ, Iohn 6. 24. tooke great paines to follo we Christ both by lande and sea, and many now a dayes (I confesse) are very forward to follow his faithfull Ministers, but as they followed Christ so fast to fill their bellies, so these frequent sermons for fashion Ioh. 20. 31.  
to serue the time. Exod. 16.

Zaccheus is desirous to see Christ, a godly care, but yet he could not obtaine his purpose: a thing common, for euery one that hath any good motion, hath alwayes some hinderance to crosse the same, and Zaccheus hath a double impediment to hinder his honest enterprise: The prease of the people, and his little stature. Whereof the former, that is, the multitude, is alwaies wont to be an enemie to those that would come to Christ. This hindered the blinde man from receiuing his sight. Luke 18. for the people rebuked him that he should hold his peace, till Christ called him and opened his eyes. This hindered them that brought the man sick of Two im-  
pediments.



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of the Palsie, Mark. 2. for they could not come at Christ for the prease, till they vncovered the rooſe of the house, and let downe the bed wherein the sicke of the palsie lay.

This hindered the healing of the deafe and dumbe, Mark. 7. till Christ tooke him aside out of the multitude and cured him. This hindered the raising of the Rulers daughter. Mat. 9. till Christ had thrust out the Minstrels and the multitude, and then restored the maide to life. Finally, this hindered Zaccheus here from comming vnto Christ, til Christ vouchsafed to call him to himselfe. Thus alwaies a multitude that is prone to euill, doth withdraw and hinder vs from approaching vnto Christ: and therefore we must not follow a multitude to doe euill, nor decline after manie to ouerthrow the truth. Exod. 23.

The second impediment that hindereth Zaccheus from seeing Christ, is his little stature. Hee was so lowe of stature, that he could not see Christ aboue the multitude: but Christ was aboue the multitude, and therefore could see Zaccheus though he were so lowe of stature. For God looketh not on the coſtenance, nor on the height of a mans stature, but the Lorde beholdeth the heart, and preferred little Dauid, before Eliab his eldest brother, because hee findeth in him a better heart to serue the Lorde. And Zaccheus in his little bodie, hath a heart and mind prepared to seeke and see the Lord. Zaccheus was so low that he could not see Christ, but many amongst vs are so high that they will not see Christ. The common people in time of Christ, were so desirous to followe Christ, that neither lamenesse, nor blindness, nor sicknes, could stay them from comming to him: but the Common people in our time, are more readie to followe their sport and pastime, then to come to the Church to heare of Christ. And as for our rich men, who seeth not that they will make great hast to see a commodike, but will scarce come out of doores to heare a Sermon?

Iohn 3. 2. They come to Church, as Nichodemus came to Christ by night, as if they were ashamed to come to Church: but  
G King. 5. they runne after profit to get riches, as Gehezi ran after Namaan the Syrian to get a bribe.

Thus

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Thus hath Zacheus two lets, that he could not see Christ, the one in the people, the other in himselfe: and wee haue manie lettes to withdrawe vs from Christ, some are externall, and without vs, as the inticements of the worlde, and some are internall and within vs, as the lustes of our owne flesh. The prease of the people, hindereth Zaccheus from seeing Christ in his humilitie, and the multitude of our sins, doe presse vs downe that wee cannot see Christ in glorie. Zaccheus was a man of little stature, and that hindered him from seeing Christ in earth, and we are men of little faith, & that is the cause we cannot behold Christ in heaven. Esay 59.2.

Though Zaccheus was a man of little stature, yet it appeareth that hee was not a man of little wit: For when hee could not come to the sight of Christ for the multitude, he had the wit to run before, and to clime vp into a tree to obtaine his purpose. And for the most part it falleth out, that men of low stature, are men of high conceite, and the shortest bodies, haue the sharpest wits, God so providing, that the defects of their bodies, might be supplied with the gifts of their minde. Now Zaccheus that before was loth to moue his foote from the custome-house for loosing his profite, beginnes to runne after Christ for feare of a greater losse, like Elisa that left his plowing, and ranne after Elias to follow his new vocation. But Zaccheus doth not onely runne, but also climbe vp into a tree to see Christ: A strange thing, that Zaccheus a rich man, and a chiefe Customer, shoulde behaue himselfe so childishlie in the sight of so great a multitude: but the desiré he had to see Christ, made him forget himselfe: and to committe such thinges as were not fitting for his state and credite. So they that will followe Christ, must make account to doe manie things contrarie to the fashion of the worlde, and their owne liking. If Christ himselfe were content to leaue the glorie which he had with his Father to come downe to vs, shall not wee bee content to leaue the reputation which we haue with men to go vp to him? 1. Reg. 19.

But alas where is there any almost, that preferreth not the fruition of this earthly prison, before the profession of that heaven- Rom. 13.

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heauenly mansion : and had rather hazarde the hope which they haue of eternall glorie, then leese the present enjoying of their fading pleasure.

John 12. 6. The ambitious man hunteth after honor, and wil not leese an inch of his estimation. The couetous man seeks after profite, and countes (like Iudas) all lost that comes not to his bagges. And the voluptuous man bestowes his time in pleasure, and thinketh that his chiefe felicitie. Thus euery man makes his heauen of that wherein hee most delighteth, and is content to take great paines to accomplish his sonde desires. But here Zaccheus is of another mind, for being a publique officer, he climbs into a tree, which stood not with his grautie : and being a rich man, he runs to see Christ, which was not for his worldly profite ; yea he takes great paines to see Christ, not respecting his ease or pleasure.

Mat. 8. 22. Thus must we be affected if we desire to come to Christ, Luk. 14. 29. that neither honours nor preferments, nor profite, nor pleasure, nor kindred, nor friendes, bee able to holde vs backe. Wee must be readie not onely to runne, but also to climbe (if need require) as Zaccheus did: that is, to take some paine and trauaile to haue a sight of Christ.

1 King. 10. The Queene of the South, vnderooke a great and tedious journey to heare the wisdom of Salomon, but we are loth to take any paine to heare one that is greater then Salomon.

1. Chr. 29. The people in Dauids time brought so much treasure, and so many gifts to the building of Gods Tēple, that the priests were faine to bid them cease, but a great part of the people in our time, are so sparing of their paines and cost; that they thinke that very time mispent which is imployed in the seruice of God: and that money ill bestowed, which is giuen to the maintenance of his ministers.

When Zaccheus could not see Christ for the multitude, he climbs vp into a tree, that groweth in the way where he was to passe, that from a tree hee might behold him, which was to suffer on a tree for mans saluation. So when we cannot drawe neere to Christ by reason of our sinnes that presse vs down, we must clime vp by a lively faith, which is the tree of life, that groweth in the way to eternall life, that so with the

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the eyes of our faith, wee may beholde him that died for our sinnes vpon a tree.

It was a wilde figge tree that Zaccheus climbed, but not like that vnfruitfull one which our Sauour cursed: for this bare most pretious fruit, euen such as Christ himselfe vouchsafed to plucke. A happie tree that bare such pretious fruit as Zaccheus was, but thrise happie Zaccheus, that so happily climbed on that happie tree. Mat. 21. 19

This tree grewe in the way that Christ was to passe, for else Zaccheus might haue climbed to no purpose: So if we desire to finde Christ, we must seeke him in the way where he hath promised to shewe himselfe vnto vs, that is, in his holy Temple, where his word is duely preached, and his sacraments reuerently administred, for where two or three are so gathered together, hee hath promised to bee present amongst them. Mat. 18. 20

*The third circumstance.*

*When Christ came to the place, he looked up & saw Zaccheus.*

As Zaccheus ranne before to see Christ, so Christ followed after to see Zaccheus. Sathan for his part, went about like a roaring Lion, seeking to deuour him, but Christ for his part, goeth about like a good shepheard, minding to saue him. And although Sathan a strong armed man, had taken some possession in the heart of Zaccheus, yet Christ a stronger then hee, cometh vnnarmed, and taketh from him his harnesse wherein he trusted, and rescueth the spoile. 1. Pet. 5. 8.  
Iohn. 10.

Christ comes to the place where Zaccheus was, because otherwise, it had beene vnp possible for Zaccheus to come to his presence: for vnlesse the Lorde vouchsafe to come vnto vs, wee cannot attaine to the presence of God. As no man might haue any accesse to King Assuerus, except hee stretched out his golden Scepter, so no man may come to Christ, vnlesse hee bee called by the golden scepter of his sacred worde. Luk. 11. 21  
Hester. 4.

Christ looked up and sawe Zaccheus, before Zaccheus could looke downe to behold him. Thus doth the Lord preuent vs with

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with his mercie, wlsom he might cast off in his iustice : and if he perceiue in vs a willing minde to come vnto him, hee is content to come first vnto vs. And like that good Father, Luk. 15. to behold vs while wee are yet a great way off, and to haue compassion on vs.

Iob 2. 12.

When Iobs three friendes that came to visite him in his great calamitie, list vp their eyes a farre off, they knewe not Iob, because hee was so sore afflicted : but Christ who is the mirror of true friendship, cannot so soone forget his friends, howsoeuer they be disguised. He knoweth his owne sheepe wheresoeuer he seeh them. Iob. 10. whether they be vnder the fig-tree as Nathaniell was, or vpon the fig-tree as Zaccheus was, he hath respect vnto them. And if they haue a desire to seeke, they shall bee sure to find. Math. 7. And if they labour and are heauie laden, he will refresh them, Matth. 11. Christ is now come to the place where Zaccheus is to be called, and as Abraham, Gene. 22. list vp his eyes and sawe in the bush a Ramme that was to be sacrificed, so Christ lifting vp his eyes, saw in the tree, Zaccheus the sinner that was to be conuerted. And now begins the conuersion of Zaccheus, for now Christ begins to speake vnto him.

Iohn 1.

Zaccheus desired onely to see Christ, but now Christ calleth him by name, and offereth his owne selfe vnto him. This was more than Zaccheus expected, and yet no more than Christ vouchsafeth, namelie, to giue more than is desired. The sicke of the Palsey that asked health, obtained also forgiveness of sinnes. Salomon desired wisdom, and the Lord gaue him wisdom and abundance of wealth beside. Iacob asked but meate & clothing, and God made him a great rich man. And Zaccheus desired onely to haue a sight of Christ, & was so happie as to entertaine him into his house.

Luk. 5.

1. King. 3.

12. 13.

Gen. 28. 20.

Rom. 10. 12

Ephes. 2. 4.

Ierem. 29.

Rom. 10.

20.

Esay 55.

Thus the Lorde that is rich in mercie to all that call vpon him, vseth ostentimes to giue more then we aske : and hee that is alwaies founde of them that seeke him with their whole heart, is found also sometime of Gentiles that knewe not God. Esay 65. 1. Let vs therefore that were sometime sinners of the Gentiles, seek the Lord as Zaccheus did while he may be found, & cal vpon him while he is nigh. He wil be found



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found of them that seek him heartily, and is nigh to all them that call vpon him faithfully, Psal. 145. 18.

*Zaccheus come downe at once.* Now Christ begins to call Zaccheus from the tree to bee conuerted, as God called Adam from among the trees of the garden to be cursed, Gen. 3. Before, Zaccheus was too low, and therefore was faine to climbe, but now he is too high, and therefore he must come downe. And we (for the most part) are either too high, or too low, too hot, or too cold, too quicke, or too slouthfull in the Lords busines. Sometime we flocke together to heare a Sermon, like the people Luke. 5. that pressed vpon Christ to heare the worde: and anon wee runne to see some pleasant pastime, like the Athenians, whose eares alwayes itched to heare some newes. Who make more shewe of conscience and religion, then they that shew themselues most irreligious and vnconscionable? Who seemed more confident and vertuous in Christ his cause then Peter? and not long after, who more trayterous and faint-hearted? Acts. 17

Many can say with Peter, that they will not sticke to dye before they will deny Christ, but when it comes to the triall they are readie to abiure Christ and his religion, before they will hazard either life or liuing. Matthu. 26

He that will come to Christ, must come at once, without delay, for delayes (specially in the matter of our saluation) are most dangerous, and repentance may not bee deferred. *We must make no tarrying to turne vnto the Lord, nor put off from day to day, lest the wrath of the Lord breake forth suddenly and we bee destroyed in our securitie, and perish in the time of vengeance.* When the Lord is minded to do vs good, he will haue vs come quickly like Ioseph, Gen. 45. 9. that in y<sup>e</sup> time of famin, would haue his father Iacob to come down quickly vnto him, to sojourne in Egypt, where there was some plentie of foode. Eccle. 5. 7

As the children of this world are very nimble to worke wickednesse, so the children of light should be as nimble to follow goodnesse. Iudas was nimble to betray Christ, Iohn 13. 27. and the bad debtors, Luke. 16. could sit down quickly to misreckon their creditor: so let vs come quicklie to

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Luk. 14. 28

heare of Christ, that Christ may accept of vs quickly, let vs be nimble to make our account before, that we do not (like the foolish builder) come short of our reckoning.

Mat. 23. 40.

But why must Zaccheus come downe so hastily? euen to entertaine Christ into his house. *For to day (sayth Christ) I must abide with thee.* This was ioyfull newes to little Zaccheus. Not long before, hee wanted meanes to see Christ, but now hee hath opportunitie to entertaine him into his house. There was more humanitie in Christ then in Zaccheus: for if Christ had not bidden himself to dinner, he had not been bidden for Zaccheus. So if Christ doe not offer himselfe vnto vs in his afflicted members, he may goe long enough before we wil offer him any entertainment. As oftē as the poore craueth any reliefe at our hands, let vs imagine that Christ asketh something of vs: but as Zaccheus must entertaine him presently without delay, so let vs be ready to helpe them presently, because they stand in need of present helpe. And as he must receiue Christ into his house, so wee must make account to receiue his needie members into our houses. And as the vniust Steward procureth himself friends with his masters goods, so let vs make the poore to bee our friends, by our beneficence and bountie towards them, that so receiuing them (when they haue neede) into our earthlie houses, they may receiue vs when we stand in greatest need, into euerlasting habitations.

Luke 16.

They that were invited to the marriage, Matth. 22. refused to come, but Christ is cōtent to come to Zaccheus house before he was invited. Wherein also, he sheweth his great humilitie, in comming before he was requested, as they bewrayed their great arrogancie, in refusing to come being solemnely bidden. It was a part of great humilitie, that hee that was most free from sinne, would vouchsafe to come into a sinners house: but it was a signe of great humilitie, that he would bewray his great necessitie, and seeke for succour at a sinners hand.

Alas poore humble Sauour, who though thou bee Lord of heauen & earth, as thou art the sonne of God, yet as thou art the sonne of man, hast not whercon to lay thy head,

Math. 8.

Math. 8. How iustly did thy Prophet Ieremie wonder at thy humble pouertie, saying, *O thou hope of Israel, the Saviour thereof in the time of trouble, why art thou as a stranger in the land, or as one that passeth by to tarrie for a night?* The sonne of God vouchsafeth to come and that vnrrequested, to a sinfull mans house, a speciall fauour: but he disdaineth not to make his necessitie knowne vnto him, O strange humilitie! Here therefore appeareth the singular humanitie & great humilitie of Christ to sinfull men; he offereth himselfe to be their guest, if he finde them willing to entertaine him for their guest. And Zaccheus no doubt was willing to entertaine him: for although Christ heard not the voyce, yet he heard the affection of Zaccheus inuiting him to dinner. As therfore Zaccheus was willing to receiue Christ into his house, so let vs be readie to receiue him into our hearts. For as Christ said to Zaccheus: *This day I must abide at thy house,* so he saith to euery one of vs, *This day I must abide in your hearts:* Wherefore as the Prophet Dauid saith, *Open your gates that the King of glorie may come in:* so I say vnto you, *Open your hearts that the word of God may enter in.* This day the word of God may abide in your hearts, for this day the word is preached vnto you, and who knoweth whether hee shall liue to heare it the next Sabbath. *To day therefore if ye will heare his voyce, harden not your hearts:* as did the Israelites, least if you harden your hearts, his voyce bee heard no more amongst you. This day you may gather this heauenly Manna, as the Israelites might gather their Manna sixe daies together, but to morrow (perhaps) and sixe daies after, you may not gather it, as on the seuenth day Manna might not be found. The Lord graunt that you may gather sufficient food for the sustentatio of your soules, that as Elias the prophet iournied in the strength of the meate that the Angell brought him, euen vnto Horeb the Mount of God, so you in the strength of this spirituell meate which here I bring you, may be able to passe through the daungerous waies of this troublesome world, vnto Gods holy Mountaine, the hauen of all happines, whither he bring vs that hath deere bought

Ierc. 14.

Psal. 24.

Psal. 95.

Exod. 16.

1. Reg. 19.

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vs with his precious blood, euen Christ Iesus the righteous: to whom with the Father and the holy Ghost, three persons and one God, be giuen all glorie and maiestie, world without end, Amen.

*FINIS.*

**THE SINNERS CON-  
FESSION.**

*The Text.*

**Luke, chap. 19. verſ. 6. 7. 8. 9.**

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they ſaw it, they murmured, ſaying, that he was gone in to lodge with a ſinfull man.

8 And Zaccheus ſtood forth, and ſayd vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged canillation, I reſtore him foure fold.

9 Then Ieſus ſayd vnto him, This day is ſaluation come vnto this houſe, forasmuch as he is alſo become the ſonnie of Abraham.

**Y**OU heard the laſt Sabbath, how Zaccheus the Publican was called to be a Chriſtiā: now you ſhal heare the fruit of his cōuerſion. No ſooner had Chriſt called him from the tree, but that he came downe haſtilie, and receiued him ioyfullie.

This was the fruite which it had in the heart of Zaccheus, namely, obedience to the voyce of Chriſt: a fruite more precious and acceptable vnto God, the the moſt pleaſant fruits which Eden yeelded; and a ſacrifice more ſweet and acceptable vnto him, than all the ſacrifices which the law required. This is the ſacrifice wherewith the Lord is pleaſed, euen when his voyce is obeyed, 1. Sam. 15. 22. The voyce of the

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the Lord is a glorious voyce, and mightie in operation, diu- Pſalm. 29.  
ding the flames of fire, and shaking the Cedar trees. So the Heb. 4. 12.  
voyce of Christ is a glorious voyce, his voyce is mightie in  
operation, diuiding the soule and the spirite, and shaking  
Zaccheus from the wilde figge-tree, whereinto he had cli-  
med.

The same God to whose commaund, the windes, the sea, Math. 8.  
the diuels and death it selfe obey, here commaundeth Zac-  
cheus to come downe at once, and he commeth downe ha-  
stili to receiue him to his house, and he receiueth him ioy-  
fully. As Zaccheus could not come at Christ till he was cal-  
led, so no man can come to Christ except the Father draw  
him: and as Zaccheus could not chuse but come, when he Iohn. 6. 44.  
was called by the voyce of Christ, so when any man is cal-  
led effectually by the preaching of the Gospell, hee cannot  
chuse but come to Christ: for where there is an effectuell  
calling, there is grace giuen also to obey the same, Ro. 8. 30.  
The Lord is faine sometime to call vs oftē, because we know  
not the voyce of him that calleth vs, as hee called Samuell  
three times, before hee answered: because at that time Sa-  
muell knew not the Lord, 1 Sam. 3. 7. But as soone as he vn-  
derstood that it was the Lord that spake vnto him, he repli-  
ed presently, *Speake on Lord, for thy seruant heareth.* So  
when the Lord calleth any man effectually by the preach-  
ing of his worde, all the partes and powers of his bodie doe  
yeeld their obedience, the eare listneth, the tongue confes-  
seth, the heart beleeueth, the head deuifeth, the hand perfor-  
meth, the foote runneth, the eye directeth, and all concur-  
re *to doe thy will, O God, Pſal. 40. 7.*

Such and so effectuell is the voyce of Christ in the hearts  
of his chosē, that it maketh Saul of a bloudie persecutor to Act 9.  
become Paul a painfull preacher: it causeth Peter of a sillie Math. 4.  
Fisher-man, to become a catcher of men: and Zaccheus  
here of a vile Publican, to become a zealous Christian. And  
such also is the nature of the word preached, wherefoener it 1. Cor. 37.  
pleaseth the Lord to giue successe and encrease thereto, that  
it is able to transforme the mindes of men, to beget faith in  
the hearts of Infidels, and (in a word) to saue such as are or-  
dained.



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Rom. 1.

dained to eternall life, Acts 13. This is the power of the word of God, euen to cause a consenting to the trueth thereof: and this is the propertie of the children of God, to yeeld all obedience to the word of God. As soone as Christ calleth Zaccheus, he comes downe presently, like the light in the creation, that was made as soone as God sayd, *Let there be light*. Here therefore of Zaccheus that obeyed the voice of Christ, let vs learne obedience to the voyce of Christ: for as Christ biddeth Zaccheus to come down, because he was too high: so he sayth to euery one of vs, *Come downe*, because wee are too high-minded. But with vs the voyce of Christ is not so effectuell, as it was with Zaccheus: for hee was content to come downe at the first bidding, but we must be often bidden to beware of pride and ambition, and yet wee will still bee climbing. There are fewe so high that are content with their calling, but as Haman was alwaies aspiring til he came to the gallows, so many amongst vs are alwayes climbing, till they catch a fall.

Hest 7.

Againe, as Christ sayd to Zaccheus, *To day I must abide at thy house*: so Christ sayth to vs, *To day my poore afflicted members should receiue some succour at your hands*. But as the Priest and the Leuit Luke. 10. passed by the wounded man leauing him halfe dead, so we (for the most part) passe by our needie brethren, leauing them vnreleeued. Thus are we euery way disobedient to the voyce of Christ. He teacheth vs to be humble as he himselfe is, Matth. 11. 29. and we waxe proud and insolent as Sathan is. He willeth vs to bee mercifull, as our heauenly father is, Luke 6. 36. and wee are cruell and vnmercifull, as the rich glutton was, Luk. 16. This is the cause why the earth deceiueth and rendreth not her fruite, Esai. 24. 5. This is the cause why the sword deuoureth abroad, and the pestilence destroyeth at home, Deut. 28. 15. Leuit. 26. 24. 25. and in a worde, this is the cause of all the mischiefes and calamities that are threatned, euen because we are obstinate and rebellious against the Lorde, wee are vndutifull and disobedient to the voyce of Christ, that calleth vs so louingly to come vnto him, Mat. 11. 28.

Zaccheus was called but once, and he commeth quickly,  
but

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but we are called oftentimes, and almost euery day, and that by the voice of Christ himselfe: for, *he that heareth you* (saith Christ, Luke 10. 16.) *heareth me*: and yet wee cannot finde the way to Christ. The word of God, which is the lanterne vnto our feete, and the light vnto our paths, Psalm 119. hath bin plainly and plentifully preached amongst vs these many yeares, and yet many amongst vs haue not yet learned to come to Christ. Zaccheus comes quickly when Christ calleth him, let vs therefore learne of Zaccheus to come quickly when Christ calleth vs. We must be quicke in the Lords busines, for God cannot abide loyterers standing all the day idle, Matth. 20. and as he loueth a cheerefull giuer, 2. Cor. 9. 7. so he liketh a cheerefull follower.

It followeth therfore that Zaccheus receiued him cheerefully. Still Zaccheus is a receiuer: before hee was a receiuer of custome, now he is a receiuer of Christ. Zaccheus receiued Christ two wayes: first, into his heart when he desired to see him: and then into his house when he gaue him hospitalitie. Many receiued Christ to house, but not into their hearts, and therefore receiued him grudgingly: but Zaccheus receiued Christ first into his heart, and then into his house, and therefore receiued him ioyfully. Of Zaccheus his ioyfulness, we must learne to be ioyfull when we doe any thing for the cause of Christ: we must bee glad to harbour Christ in his members, as Zaccheus was ioyfull to harbour Christ himselfe. As before in coming downe from the tree, Zaccheus shewed his obedience: so here in receiuing Christ into his house, he sheweth the loue that hee bare vnto him. If Zaccheus had not loued Christ, he might haue sent him to some common Inne: but Zaccheus is content to receiue Christ into his owne house, yea, he reioyceth to haue gotten so good a guest, like Abraham that vsed to sit at the doore of his tent, & reioyced to entertaine strangers that went by the way: and therefore though Zaccheus were a Gentile borne, yet herein hee sheweth himselfe the childe of Abraham, because he doth the works of Abraham, Iohn 8. vers. 39. So did Abraham, and so must we doe, if we will shew our selues to be the children of Abraham.

When

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Abraham  
Gen. 18. 3.  
Lot  
Gen. 19. 3.

Math. 25.

When Abraham thought only to haue entertained men, hee receiued Angels in the shape and likenes of men : and when Zaccheus thought to entertaine the sonne of man, he receiue the sonne of God himselfe. Let vs therefore (as the Apostle willeth vs, Heb. 13. 2.) be mindfull to entertaine strangers, for as much as thereby some haue receiued Angels into their houses vnawares : and why should not wee hope to entertaine the like or better guests, if we bee giuen to hospitalitie, as those godly Fathers were? For as the Angels came to them in the likenes of men: so Christ himselfe comes to vs in the likenes of a poore man, of a lame man, & of a blind man : and when he commeth, he commeth hungry, or thirtie, or naked, or harborlesse, or sicke, or imprisoned, and happie are they that feede, or cloathe, or harbour, or visite him, when he commeth thus afflicted. When Abraham entertained the Angels, he was not only busie himself, but his wife and all his household were carefull to make prouision for them : so when Zaccheus receiued Christ into his house, his whole familie (no doubt) were no lesse willing & carefull to entertaine Christ, than their master was : & therefore not only to Zaccheus, but euen to his whole house saluation is promised, because the whole familie reioyced at Christ his comming. Let rich men learne of Zaccheus, to entertaine Christ in his needie members, and let rich mens seruants learne of Zaccheus familie, to shewe themselues mercifull like their mercifull masters, that they may receiue the reward of mercie and hospitalitie at the last day, *Come ye blessed, for I was harborlesse, and ye tooke me in.* Generally, as Zaccheus gladly receiued Christ: so let euery one that is able, bee glad to distribute to the necessitie of the poore Saints : if we haue much, let vs giue plentifully : if wee haue little, let vs giue gladly of that little : if wee bee not able to giue a penie, yet happily we may affoord a morsel of bread : but if not that, yet there is none so needie, that cannot giue a cup of colde water, and euen so small a gift shall not lose his iust reward, Matth. 10. 41. Zaccheus receiued Christ into his heart, but many amongst vs are readie to driue Christ out, and to receiue Sathan in stead of him : Zaccheus receiued

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ued Christ into his house, but there are many rich men amongst vs, that like Diues, Luke 16. will not afford poore Lazarus the crummes that fall from their table: but as the damsell, Acts. 12. opened not the doore for ioy when shee heard Peters voyce: so by contrary, these men for very grief shut their gates, when they perceiue a beggar there. Finally, Zaccheus was ioyfull when he entertained Christ, but many amongst vs are sorrowfull when they should relieue the poore: like churlish Nabal, 1. Sam. 25. that reuiled Dauid, when he should haue relieued him.

So long as Iob prospered, hee kept a worthie and a worshipfull house, hee suffered not the straunger to lye in the streetes, but opened his doore to the Trauailer that went by the way, Iob, 31. 32. but now many gentlemen of the countrey, are content to suffer the stranger, the fatherles and the widdow, not onely to lye, but euen to starue and dye in the streetes with hunger and colde, and neuer receiue them to house or harbour, nor afford them any releefe or succour. But as the voyce of Abels blood did crye from the earth to God, for vengeance against his brothers crueltie: so y<sup>e</sup> voyce of the poore and their pittious cries, shal enter into the eares of the Lord, and their guiltles blood (which is powred forth in euery place without all compassion) shall pull downe hasty and suddaine vengeance from heauen vpon the heads of these vnmercifull cormorants, vnlesse while this time of mercie lasteth, they shewe mercie to their distressed neighbours.

Gen 4. 10.

Thus you haue heard how Zaccheus behaued himselfe in entertaining of Christ: now you shall see the behaiour of the Pharisees in disdaining at Christ. *When all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.* Before they hated Zaccheus for his vices, because he was couetous: now they enuie him for his vertues, because he was giuen to hospitalitie. For the wicked will alwayes haue something to finde fault with in the children of God, like the sonnes of Iacob, Gen. 37. that hated their brother Ioseph, because of his dreames: and like Saul that vn-happie king, that enuied Dauid for his happie victories,

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1 Sam. 18. 29. Thus the wicked when they cannot charge the godly with any grieuous crime, they begin to grudge at their welldoing: and therefore not onely Zaccheus is hated for receiuing of Christ, but Christ is hated also for being his guest. When they could not accuse Christ for sinne, they accuse him for companying with sinners: for they must still bee accusing some or other, for one thing or other, like their father the diuell, that both by name, Reuel. 12. 10. and by nature, Job. 1. 6. 7. is a continuall accuser of the brethren. It had been the dutie of the Pharisees to haue receiued Christ, and made much of him as Zaccheus did: but they are so farre off from entertaining him themselves, that it grieueth them to see Zaccheus giue him entertainmēt. And surely, such is the peruerse nature of the wicked, that they will neither receiue the grace of GOD when it is offered them, nor willingly suffer any other to embrace the same: like the wicked Iewes, Acts. 13. 50. that would neither beleeue the doctrine which Paule preached, nor could abide that the Gentiles should bee brought to the faith of Christ. The high Priests thought themselves too high, to haue poore humble Christ amongst them: the Scribes and the Pharisees in their owne conceit, were too good, too wise, and too holy to receiue him into their companie: and not content to sequester and estrange themselves from Christ, they disdayned also that he should bee conuersant with Publicans, and sinners, as though he were not worthie to bee conuersant amongst men.

Math. 9. 13. If it were the office of Christ to conuert sinners, why should the Pharisees bee offended at him, if he were sometimes conuersant with sinners to worke their conuersion?

Mat. 9. 12. If Christ were a Physitian to cure the sicknesse of the soule, that is, to saue the people from their sinnes, why should the Pharisees murmur at him for keeping of companie with Zaccheus, that was sicke in soule: for as it is expedient for the Physitian to visite his patients for their better recouerie, so it was conuenient Christ should visite sinners for their speedier conuersion. But as the Physitian that resorteth to sick persons, is not straight way infected: so the soules Physi-  
sition



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sition that conuerseth with sinners, is not thereby polluted. And therefore, as Christ performed his office though the Pharisees murmured, so let the Ministers of God learne by his example, to performe their dueties, though the wicked be offended. It was the office of Christ to call sinners to repentance, yea he came to call Pharisee sinners, as wel as Publican sinners, if the Pharisees would haue confessed themselves to bee sinners, as the Publicans did, but because they stood so much vpon their owne righteousness, and despised others, therefore Christ denounceth so many woes against them, and preferreth the penitent Publican that trusted in the Lords mercie, before the proud Pharisee that trusted in his owne merites. Though Paul was a Pharisee, and the sonne of a Pharisee, yet he shameth not to confesse himselfe one of the chiefe sinners which Christ came to saue. So if the Pharisees that murmured at Zaccheus would haue bin faued, they should haue confessed themselves chief sinners, as Paule did. They should not haue accused Christ for keeping companie with sinners, but they should haue accused themselves for not keeping companie with Christ. The iust man (sayth Salomon, Prouer. 18) is the first accuser of himselfe: but the Pharisees are so farre from accusing of themselves, that they begin to accuse Zaccheus and Christ together. Thus the Pharisees of our time, that make religion a cloake to couer their corrupt dealing, haue this propertie to thinke other men to be hainous sinners, and themselves onely to be righteous: in so much, as they will not sticke to speake like that proud people that was wont to say, *Depart from me, for I am holier then thou:* & like that presumptuous Pharisee, Luk. 18. *I thank God I am not as others are, extortioners, vsurers, adulterers, drinkeards, or such like: I sanctifie the Sabbath,* which other men prophane: *I frequēt sermons,* which they neglect: *I reuerēce the name of God,* which they blaspheme: *I pay tithe,* which others withhold: and fast oftentimes, which they do seldom, or neuer. These were the speeches of the Pharisees, that liued in the time of Christ, who he so often calleth hypocrites: and these are the speeches of the hypocrites of our age, that seeme to liue after the straightest

Luke. 18.

Math. 23.

Acts. 23. 6.

1. Tim. 1. 15

Mat. 23. 7.

Luk 11. 44.

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Luke. 11. 7. sect of our religion, Acts 26. They wash the outside of the  
Acts. 26. 5. cup, and of the platter: that is, they iustifie themselues, and  
Mat 23. 25. seeme meruailous holie in the sight of men, which can dis-  
27. cerne by the outward appearance onely: but vnto GOD

Mat. 5. 20.

that seeth and searcheth the secrets of the hearts and reines, they appeare like painted tombes full of dead mens bones, and all filthines: that is, they haue their inward parts full of rauening, and all kind of wickednesse. Wherefore, as Christ sayd to his Disciples, *Except your righteousness exceede the righteousness of the Scribes and Pharisees, you cannot enter into the kingdome of heauen*: so I say vnto you, that except your righteousness exceede the righteousness of these Pharisaicall hypocrites, ye cannot be saued. These holy Pharisees did vse to call the Publicans, not vsurers, nor extortioners, as they themselues were: but by the generall name of sinners, as though they themselues were free from sinne. Thus the Papists at this day doe vse to call the most sincere professors of the Gospell, not *Lutherans*, *Caluinists*, *Zuinglians*, or Protestants, as they were wont to call them: but now they tearme vs heretikes, a name more odious than any other, whereas in the meane season, they themselues are of al others y<sup>e</sup> greatest heretikes. So the Atheists of our time, when they cannot accuse the godly that are amongst vs of vsurie, or briberie, or extortion, or drunkennesse, or any such notorious sinne, they call them hypocrites, which is the summe of all: when as in very truet, they themselues doe best deserue that name: but it makes no matter what they call vs, neither are we to be moued at their despitefull speeches: for as the bitter taunts of these murmuring Pharisees could not hinder Zaccheus in his conuersion, so the slaunders of these godles men, must not discourage the seruants of God from their good profession. The Pharisees did Zaccheus great wrong for calling him sinner, when hee had repented of his sinne: and the Atheists at this day doe greatly wrong the true professors in calling them hypocrites, which haue truely repented of their former sinnes, and endeavour by all good meanes to leade a godly life. Therefore as Zaccheus preferred his soules health before all their mur-  
muring;

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muring: so it behoueth vs to looke to our soules saluation, notwithstanding all the reproches and slanders that are deuised against vs. And as the Pharisees might call Zaccheus sinner, but could not hinder his conuersion: so the malicious worldlings may take away our goods, our good names, yea and our liues also, but cannot deprive vs of our saluation. Wherefore as our Sauour sayd to his Apostles, *Feare not* Mat. 10. *them that can kill the bodie, and then can doe no more:* so I say vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part: seeke not to gaine the fauour of the world, for the whole world is not able to saue a soule, but feare to offend him that is able to destroy both bodie and soule in hell, and seeke to please him that is able to saue them both in heauen for euer.

Now followeth another fruite of Zaccheus conuersion: namely, his good confession: for, as hee beleued with the heart vnto righteousness, so hee confessed with the mouth vnto saluation. When Zaccheus was mocked of the Pharisees, it seemeth that he should stoope downe for shame: but when he was thus reprov'd and reuiled by them, the Scripture sayth, that he stood vp in signe of gladnesse. As the Apostles went away reioycing that they were counted wor- Rom. 10. 10. thie to suffer rebuke for the name of Christ: so Zaccheus the Publican went forth reioycing, that hee was reproched for the cause of Christ. Before Zaccheus was a Publican, and therefore stooode in sinne very daungerously, like the house that is builded vpon the sand, readie to be ouerturned with A ctes. 5. euery tempest: but now Zaccheus is become a true Christian, and therefore stands in righteousness very safely, like the house that is built vpon a rocke, free from any danger of falling. Lnke. 6. 49.

*Behold Lord, the halfe of my goods, &c.* There are two parts of this confession. The first is his gift to the poore: the second is, the restitution of his vniust gotten goods. Before, Zaccheus was an oppressor of the poore, now he is a great benefactor to the poore: before, he was an encrocher vpon other mens goods, now he is a distributer of his own goods: before, hee was a receiuer and a taker, now he is a restorer

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1. Tim. 6.  
Mat. 13.

Luk. 18.

Luk. 21.

1. Cor. 13.

Gal. 5. 6.

Leuit. 10.

Deut. 23.

and a giuer: neither doth he giue sparingly, but hee giueth liberally, laying vp a good foundation against the time to come. Now hath Zaccheus found that pretious pearle, and for ioy therof he is content, not to sell, but to giue al that he hath to enioy the same. When the rich Ruler (in the former chapter) was willed to sell all that hee had, and to giue it to the poore, he wēt away very sorrowfull, for he was very rich: but Zaccheus, perhaps as rich as he, is content of his own accorde and vnbidden, to bestowe halfe his goods vpon the poore, and that with a cheerefull mind. If Zaccheus had giuen onely the third parte of his goods, no doubt but Christ would haue accepted it, for he accepteth the widdowes farthing, because it was giuen with a willing minde: but if hee had giuen all his goods to feede the poore, as the Pharisies gaue their almes to be seene of men, yea, or his bodie to bee burned, as some Romanes haue done to get renoune, it should haue been to no purpose, because it was done to a wrong end. Now, as Zaccheus was rich in the goods of this life, so was he rich in faith also: neither was it an idle or dead faith that Zaccheus had, but it was a fruitfull & a liuely faith, a faith that worketh and laboureth by loue, such as is required at the hands of Christiās. Saint Iames saith, *Shew me thy faith by thy workes*: and here Zaccheus doth shew his faith by his works. Before, he was exercised in vngodly workes, which are the fruits of infidelitie: but now he is exercised in the workes of mercie, which are the fruites of a liuely faith. Zaccheus is very liberall in relieuing the poore, but he is liberall of that which is his owne: so there are many now a daies that are very liberall, but it is of that which is none of theirs: for as Nadab and Abihu offered strange fire vnto the Lord, so these men offer strange goods vnto the Lord. There are some amongst vs, that thinke to make amends for their vniust dealing, by giuing parte of that to some good vses, which they haue gotten by bad meanes: if they haue gotten a pound by vsurie & oppression, they are cōtent perhaps to giue a pennie to relieue the poore. But, as it was not lawfull for the Israelites to bring the price or the hire of a harlot into the house of the Lord: so it is not lawfull for vs to applie the  
gaine

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gaine of our ill gotten goods to the seruice of God.

*The halfe of my goods, I giue, &c.*

Zaccheus saith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when hee can keepe them no longer: but he saith, *I giue*, to signifie that his will is his deed, & that he meaneth not to take any dayes of payment for the matter. For, as before hee ranne apace to see Christ, and came down hastily to entertaine Christ in his own person: so doth hee here giue quickly to relieue Christ in his needie members. This is Zaccheus last will and testatment, that hee maketh before his death, and seeth the same proued and performed before his eyes. If therefore wee desire to doe any good to any of our poore brethren, let vs take the example of Zaccheus to doe it quickly, while wee are aliue, for time will preuent vs, and death will preuent vs. I know there bee many that would bee willing to giue some part of their goods to the poore before their death, as Zaccheus did: but that they know not what neede themselves may haue thereof before they die, and therefore for the most part they will hardly forsake or leaue their goods, till their goods forsake and leaue them. But herein they shew themselves to doubt of Gods providence; and as it were to distrust of his payment, who hath promised to repay whatsoeuer is giuen vnto the poore, as if it were lent vnto himselfe, and that not secretly, though they did their almes neuer so secretly, but the Lord will reward the openly, as our Saviour speaketh, Math. 6. The wise preacher, Eccle. 11. willet vs to cast our bread vpon the waters, that is, to be liberall to the poore, whose watry eyes bewray their great necessitie: or, (as others expound it) to hazard and aduenture some of our goodes vpon our needy brethren, as Merchants doe aduenture their goodes vpon the seas: for although they may seeme to bee in great perill and danger of perishing in the waters, yet commonly it falleth out, that by the blessing of God they returne with greater profit. So albeit the reliefe that is bestowed vpon our distressed neighbors may seeme to be lost, yet as the wise man saith, after a time we shall find it againe: and as the precious pyle descended

Pro. 19. 17.



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Psal. 133.

Luke. 10.

1. King. 17.

Luke. 16.

Matt. 12.

2. King. 8.

descended from Aarons beard to the skirts of his clothing, so certainly the oyle of mercie and charitie which wee powre into the woundes of our distressed brethren, shall descende into our owne soules, and as the widdowes oyle was encreased in the cruse, because shee releued the Lords prophet, so shall this pretious oyle bestowed vpon the poore, be returned vpon our heads in greater measure. Thus is Zaccheus liberrall, as you see: for he giueth away halfe his goods, but he giues it not to the rich, that might giue to him againe, but he giues it to the poore that cannot requite him: to teach vs vpon whom wee should bestowe our almes. As God that is rich in mercie, giueth al things vnto vs that can not requite him: so the rich men of this world (if they haue any sparke of mercie in them) should giue vnto the poore that cannot requite them. But amongst vs, in euery place almost, it is faire otherwise: for if any thing bee to be giuen, not they that are poorest and stand in greatest neede, but they that can make best friends are best preferred. Thus Diues is still enriched, & Lazarus is still reiected. If we send to a great man, we send an oke for a present: but if we send to a poore man, wee sende a crust for an almes. Therefore, as Christ sayd to the Jewes, that the Niniuites should rise in iudgement against them, because they repented at Ionas preachings: so it may be sayd vnto vs, that Zaccheus shal rise in iudgement against vs and condemne vs: for hee shewed great mercie vpon the poore, but we are voyd of al cōpassiō.

Thus you haue heard the first part of Zaccheus confession, wherein you see his liberalitie to the poore. Now you shall heere the second part of his confession, wherein he promisseth restitution of his vniust gotten goods. Before Zaccheus gaue to the poore the half of that which was his own: now he restoreth that which is none of his, to the right owners. And because he had detained their goods so long, to their great losse and hinderance, therefore he doth not only restore the principall, which hee had taken from them, but he alloweth them their costs and damages they had sustained. As Ioram king of Israel caused to bee restored to the Shunamite her house and land, with all the fruites and profits

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sits of the same, which were wrōgfully kept from her seuen yeres together: so Zaccheus the customer, restoreth to those that hee had oppressed, their goods which hee had gotten from them by fraudulent dealing; with all the fruites and profits that might come thereof during the time of his vnjust possession. So liberall was Zaccheus to the poore, that he gaue them halfe his goods: and so little got Zaccheus by his vsurie and oppression; that for euery penie hee restored foure. If the Vsurers and extortioners of our time would restore foure-folde for that they haue wrongfully gotten, I feare me they would haue but a small halfe to giue to the poore, & but a little left to helpe themselues. There was no law to compell Zaccheus to make such restitution, except he will confesse himselfe to be a theefe, because he was an Vsurer, and then the law of God requireth such restitution. And surely Zaccheus seemeth after a sort to confesse his theft, because he promiseth foure-fold restitution. If a man had stolne a sheepe, the lawe of God required that hee should restore foure sheepe for one: and the ancient Romanes had this law, that Vsurers should forfeit foure times so much as they tooke for vsurie. If the same law were now to vse agaynst our theeuish Vsurers, as it was sometime among them, wee should not haue such complaining of the poore both in prisons and streetes. But if these great theeues (I meane our biting Vsurers) that rob and spoyle without ceasing when they haue no neede, might finde no more fauour, than those pettie theeues which rob and steale sometime, when they are driuen thereto by extreame necessitie, then surely the Common-wealth would soone be disburdened of that pestilent brood of Caterpillers wherewith it is pestered. I wish them betimes to looke to their owne estate, and with Zaccheus to forsake their damnable trade. If they haue liued hether to by the gaine of vsurie, let them now lament their sin, and call to God for mercie and forgiuenes, let them make restitution of that they haue wrongfully taken, and grieue that they haue so long detained that which is none of theirs. For as no sinne is pardoned without repentance to God, so

Exod. 22.1.  
2.Sam. 12.

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vsurie is not pardoned without repentance to God: and as the sinne of theft is not removed, before restitution be made to men (if the partie bee able,) so the sinne of vsurie which is a secret theft) is not remitted before restitution bee made to those that are oppressed and spoyled by this secret theft.

Thus you haue seene how Zaccheus that was once a hoorder of his goods, as our rich men are; is now a liberall disposer of his goods, as I wish they were. Hee that lately was a Camell laden with riches, and therefore vnapte to go through

Matth. 19. a needels eye, hath now like the Camell cast off his rich la-

Matth. 7. ding, and therefore may enter in at the narrow gate. Some rich men would rather haue lost their liues, than forgone their goods, and for halfe that losse would haue proued verie peniue: but this was the ioyfullest newes that euer came to Zaccheus house, sweeter to him then all his gold and sil-

uer: that where as before he was in the state of damnation, now saluation is promised to him and his house: and where as before he was the seruant of Sathan, now he is become the childe of Abraham. Now Zaccheus house is become

Gods house, and Zaccheus himselfe is the sonne of Abraham, and therefore no cause why Christ should not resort to Zaccheus house. As Christ sayd to the penitent theefe,

Luke. 23. *This day shalt thou be with me in paradise:* so he sayth here to the penitent Publican, *This day saluation is come vnto thy house; and this day thou art become the childe of Abraham.*

Christ loueth not to bee long in any mans debt: for as hee sayth to Zaccheus, *To day I must abide at thy house:* so hee sayth to the same Zaccheus, *To day and henceforth for euer, thou and thy house must abide with me in heauen.* Here is a happie change: instead of a litle worldly treasure, subiect to losse by theeues, and to spoyle by rust and moths, to haue all store of heavenly treasure, which neither theeues

Matth. 6. can steale, nor canker can corrupt: instead of an earthly house, subiect to fire and falling, to haue a house giuen of God, not made with hands, but eternall in heauen, 2. Cor. 5. vers. 1. Who would not rather chuse with Zaccheus to giue halfe his goods to the poore, that he may be an heire of sal-

uation,

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uation, and the sonne of Abraham to rest in his fathers bo-  
some, than with Diues to keepe all from the poore, and to be  
tormented in those eternall flames. That rich glutton that  
denied the crummes from his table, challenged Abraham Luke 16.  
for his father, but hee was refused, because hee had not the  
faith nor workes of Abraham: but Zaccheus, though by na- Iohn 8. 39.  
ture he were not the child of Abraham, yet by grace hee is  
become the childe of Abraham, because hee walked in the  
steps of that faithfull Father. Abraham beleueed before he Rom. 4. 12.  
was circumcised, so Zaccheus beleueed before he was cir-  
cumcised. As Abraham left his countrey and all that he had Gen. 12. 1.  
when God called him, so Zaccheus left his office and the Acts. 7. 3.  
most part of his riches, when hee was called by the sonne of Ioh. 8. 56.  
God: and as Abraham desired to see the day of Christ, and  
saw it and reioyced; so Zaccheus desired to see Christ, and  
he sawe him and reioyced. Now is Zaccheus a Gentile be-  
come the child of Abraham, and not only he, but his whole  
house also is become the house of Abraham: for when Zac-  
cheus is conuerted, his whole house is conuerted. As the ma-  
ster is, such are the seruants: if he bee godly and religious,  
they prooue godly and religious: if he bee an Atheist, they  
prooue Atheists likewise. Therefore keepe no companie Psal. 18.  
with the wicked, for it is most pernicious: but associate thy  
selfe with those that feare the Lorde, that thou also maiest  
learne to feare the Lord: who for his mercie graunt that we  
may with Zaccheus bee desirous to see Christ, ioyfull to re-  
ceiue Christ, liberall to releuee the members of Christ, and  
readie to make amends when we haue wronged any of our  
brethren, that so with Zaccheus wee may be heires of salua-  
tion, and the true sonnes of Abraham, to reigne with Christ  
in heauen for euer, by the meanes and merites of him,  
that dyed and rose againe for vs. To whom with  
the Father and the holy Ghost bee all  
glorie. Amen.

*FINIS.*